

THE
MISSIONARY HERALD.

VOL. LXIX. — DECEMBER, 1873. — No. XII.

THE NEW BIBLE HOUSE AT CONSTANTINOPLE.

BY REV. E. E. BLISS.

MANY readers of the Herald were contributors to the special fund for the erection of a Bible House in Constantinople, which was collected in this country a few years since by Rev. I. G. Bliss, D. D., Agent of the American Bible Society in the Levant. All such will be glad to see, as they may on the opposite page, a picture of the building as it now stands finished and in use. It is a building of light yellowish stone, measures 80 feet in length and 71 in depth, has iron doors and shutters, is regarded as fire-proof, and cost between sixty and seventy thousand dollars. Its location upon a somewhat elevated site, and on what is becoming more and more a thronged thoroughfare, its goodly dimensions, and its chaste but attractive architecture, make it a very conspicuous object in the midst of the Turkish houses and shops of the neighborhood. The brief experience already had of the facilities afforded by this building for the Bible and missionary work, in the city and throughout the country, fully justifies all the expectations of the friends of the enterprise. Walking down the street which appears in the foreground of the picture, we come first to a commodious bookstore, in the corner of the building, with its large windows and door of plated glass. Here may be found books in all the many languages of Turkey — Bibles, school books, religious books and tracts, illustrated newspapers for children, etc., etc. The windows are filled with specimens of these various publications, the open page placed against the glass, so that each passer-by may, if he will, read some portion of the divine word in his own tongue, or have his eye attracted to a book or picture, and be induced to enter and purchase that which may turn his feet to the paths of a new life. At almost any hour of the day individuals, sometimes many, may be seen in front of these windows, scanning the contents with curious eyes. Thus the bookstore becomes a street preacher, in a city where the police regulations would not allow the living missionary to announce his message in the public ways.

The remaining portions of the ground-floor of the building are to be rented for business purposes, as suitable tenants are found. The second door from the

bookstore, just under the balcony as seen in the picture, is the main entrance, from which we ascend to the Bible and missionary offices in the upper stories. On the second floor are the rooms occupied by the American Bible Society and the Treasury Department of the missions of the A. B. C. F. M. In one of the rooms on this story is held a daily prayer-meeting, at twelve o'clock m. On the third floor are the offices of the British and Foreign Bible Society. Here, too, are large and convenient rooms for the storage of books. On the fourth floor are the rooms appropriated to the use of missionaries and native helpers engaged in the publication work. On this same floor is a large audience-room, fitted with tables, chairs, and settees for religious meetings. Here, besides various occasional meetings, is held the monthly concert of prayer, to which gather, as far as health and strength will permit, all the members of the missionary circle in Constantinople, to speak to each other of the encouragements and discouragements in their various spheres of labor, and to unite their voices in prayer for God's blessing on their work. Here, too, once a year, is held the annual meeting of the mission to Western Turkey. In this commodious upper room, far above the bustle of the noisy city, with the free, pure air circulating all around, the delegates from the various stations, with the missionary ladies also, married and unmarried, unite in counsel in regard to the great interests committed to their charge. These annual meetings bring with them perplexing questions to be discussed and settled, but they bring also religious and social privileges most highly prized by all. One of the very pleasant features of the daily sessions, and one which, till the erection of this Bible House, could never be enjoyed as now, is the gathering of all the missionaries and their families in the intermission, at noon, for a simple social repast, in rooms adjoining this in which the business meetings are held. These adjoining rooms are usually occupied, as mentioned above, by translators and proof-readers connected with the Publication Department, but during the annual meeting these usual occupants betake themselves to such other corners of the building as they can find, and their rooms, which communicate by folding-doors, are thrown together, and long tables are spread for the entertainment of the numerous company. The missionary children and the unmarried ladies act as waiters, and in their turn are served by their elders, while all are as merry as mutual love and common joys can make them. That reader of the Herald is a favored mortal, who has seen or belonged to a happier group than these missionary families gathered around these tables, albeit the tables are of plain pine boards, and the viands such as can be prepared with least expense of time and labor. From the fourth floor of the building it is easy to mount to the flat roof and get the wide extended view of the great city, the Golden Horn, and the beautiful Bosphorus. And when the visitor has descended to the basement, not as he ascended, in the front, but in the rear, through rooms appropriated to printing-presses and type-setters, and takes note of the numerous nationalities he has found employed about the building,—American, English, Scotch, Turkish, Armenian, Greek, Bulgarian, Jewish,—all engaged in the one work of giving a Christian literature to Turkey, he will find a new meaning in the "*E pluribus unum*" he saw carved under the figure of the American eagle, as he entered the building. And could this visitor see, in contrast with these large, airy, convenient apartments, the confined, dingy, and most inconvenient places formerly occupied;—could he know, in contrast

with the facilities presented in this building for the transaction of the ever-increasing business connected with the Bible and missionary work in Turkey, the former utter want of such facilities,— he would unite heartily with the occupants of the building, and their associates all over Turkey, in thanksgiving to God, who put it into the hearts of his servants to provide so suitable an edifice for the help of his own work, in that important center of Christian labor.

THE WORK OF THE AMERICAN BOARD IN NOMINALLY CHRISTIAN LANDS.

THIS new work was not begun a day too soon. Everything is ripe for its vigorous prosecution. Spain is in the midst of a political struggle, out of which, it may be hoped, will come religious freedom, and the largest liberty for evangelical labors. Mexico, at a stride, pronounces in favor of religious toleration and the separation of church and state, and is giving missionaries a welcome for which they were quite unprepared. The field seems white to the harvest, and promises early and large returns for labor. Italy already counts its evangelical communities at nearly all the most important centers of influence, and is in pressing need of educated laborers to publish the gospel far and wide, under the protection of one of the freest governments in Europe. Movements in favor of religious toleration are already in progress in the Austrian Empire, and legal restrictions will not long remain on the statute-book against an enlightened public opinion. The Old Catholic movement is loosening the minds and hearts of thousands from their bondage, and under the patronage of the German Empire, seems destined to have an immense influence on the religious destinies of Europe. In all these countries there is a widespread revolt on the part of the better classes from the pretensions of Romanism, and its flagrant abuses of the religious sentiment of mankind. In the absence of a purer faith, multitudes are being carried over to infidelity, and the rejection of Christianity itself— known only under so repulsive a form, and so dishonored by its adherents.

These changes are everywhere going on with the greatest rapidity. A wise Christian economy will not lose a moment in pouring in the light of the gospel upon these millions, just waking from the night of superstition and groping after the truth. A year now may be worth a dozen a few years hence. The American Board has already over twenty missionaries— men and women— engaged in this work,— in Spain, five; Italy, four; the Austrian Empire, eight; Mexico, four, and two more just ready to go. The Board will be called to make still larger expenditure than for the past year, if the opportunity is to be improved— native evangelists employed, a Christian literature put in circulation, and training-schools established. The men in the field have shown an ability, and their efforts have already been attended with a success that should inspire the liveliest hopes for the future.

Despite the prevalence of civil war, in Spain the gospel has been making progress. Protestant communities have been established, and Protestant ideas are finding a lodgment in many minds. At Santander, the brothers Gulick are encouraged by the attendance of a stable congregation at religious services, and

instances of hopeful conversion. The immediate and pressing needs of Italy, and the unsettled condition of things at Barcelona, have led to the transfer of Dr. Gulick from Spain to Italy, where he will aid Mr. Alexander in the establishment of a training-school and in the care of the ten churches now aided by the Board. A great deal of miscellaneous work — without system or responsibility — has been done in Italy, and there is the greatest need of well-defined and approved methods of labor, to guide to the best results. In the Austrian Empire the brethren are meeting with such a welcome from those truly interested in the spiritual welfare of the country, and find such abundant opportunities for effort, as to lead them to form the most generous plans for the future. They ask means to employ sixteen native evangelists at important centers, and plan the organization of two training-schools, one in Bohemia and one in Upper Austria. Besides the station at Prague, another is to be taken in Upper Austria, and native preachers at once put into the field.

The mission work begun so well by Miss Rankin, at Monterey, in Mexico, now passed over to the Board, is to be vigorously prosecuted. Mr. Herrick, late a pastor in Connecticut, is just leaving for this field. Quite unexpected success has attended the two young men who, a year since, began a mission at Guadalajara, the second city in Mexico. A hearty welcome from the Governor of the State, and the city authorities, gave them rare facilities. Public attention was awakened, and a violent opposition excited by the priests only helped to publish abroad the errand of the missionaries. The demand for Bibles and tracts has exceeded the supply. The interest has spread to towns and villages in the neighborhood; the room in which public services were begun last year has been found too small, and the Governor of the city offered the use of one of the state churches, which it was thought expedient to decline. The missionaries are finding valuable co-laborers in some young men of education, who have been brought to accept the gospel through their labors. Everything seems to betoken a great work in Mexico, and that at an early day. Shall not this new work in nominally Christian lands, opening with such promise, share generously in the prayers and sympathies of the churches?

TWO COLLECTIONS? OR ONE?

It will be remembered that the Prudential Committee were exceedingly reluctant to commence missionary operations in papal lands. A principal objection to their doing so, was the possible injury which might accrue to the missions which had been previously organized. They did not think it right to withhold the gospel from those who know nothing of its preciousness, to give it to those who have a partial acquaintance therewith.

They were told, however (1), that the Congregational churches were anxious that the Board should enter upon this new endeavor; in proof whereof they were pointed to the action of all the State Associations and Conferences, except one, which held their annual meetings between June 1, 1871, and October 1, 1871; and (2), that the pecuniary aid requisite for the new work could be easily secured by means of contributions made distinctively therefor.

Accepting this twofold assurance as sufficient, the Board resolved at Salem (1), to enlarge its operations by forming "missions in Europe, South America, and other foreign lands," "as God in his providence" should "open the way," and (2), to "secure from the churches, as far as practicable, a specific collection for this object, over and above their ordinary gifts to the Board." The Committee have been careful to conform to the action which was taken at Salem; but, to their great surprise, they find that they are not sustained therein, as they expected. Relying upon the guidance of an unseen hand, they have commenced five missions; and they cannot refrain from expressing their belief that "God in his providence" has gone before them to "open the way." And yet, while the disbursements for the new work during the year which closed September 1, 1873, were \$39,116.37, the receipts were only \$19,506.57! The Committee do not recall a deficiency of contributions, since the Board was formed, more unexpected and more disappointing than this. They must be allowed, therefore, to appeal to their friends with special urgency, and ask (1), that the deficit of \$12,399.14, with which the present financial year began, be *cancelled at once*, by the gifts of those who forgot last year the claims of the brethren who are representing us, faithfully and hopefully, in Roman Catholic countries; and (2), that the *entire sum* appropriated for this work during the current year, be forwarded to the treasury in due time, so that no debt shall remain on the 1st of September, 1874.

Some have supposed that the Board resolved, at Minneapolis, to *discontinue* specific contributions for the work in nominally Christian lands. But the fact is otherwise. The Committee appointed to consider the report on the Home Department, expressed the opinion that, "unless there be imperative reasons to the contrary," there should be but one collection; and their report was duly accepted; but, as no resolution was presented, the Board has not reversed the judgment which it pronounced at Salem, and which the National Council virtually confirmed at Oberlin. The Prudential Committee are confident, moreover, that the reasons for continuing to receive two collections are "imperative." They cannot feel that it is right to consolidate the two departments, financially, till, (1), they can do so without throwing a serious deficit upon the old work; till, (2), they shall have ascertained how much the churches are willing to contribute for papal evangelization; and till, (3), the receipts therefor shall have been duly adjusted to the disbursements. *It may become necessary*, in view of the failure of the churches to furnish a suitable support, to recall some of the *missionaries* from fields which, because of the ripening harvest, they are so anxious to occupy. Such a measure will, indeed, be greatly to the discredit of our American Christianity; still more will it be to the dishonor of Him who has, within the last few years, wrought so wondrously in papal lands, and who is so manifestly leading us forth thereto, even as a shepherd leadeth his flock. Still the Committee cannot shut their eyes to the possibility of such an issue, saddening, mortifying as it will be.

MANIFOLDNESS OF THE BOARD'S WORK.

By referring to a paper, prepared at the instance of the Prudential Committee, and read to the Annual Meeting at Minneapolis (November Herald, p. 348), it will be seen that the Board performs the functions of (1), a Foreign Missionary Society; (2), a Home Missionary Society; (3), a Publishing Society, expending at Constantinople alone more than \$10,000 a year; (4), a Church Erection Society; (5), a School Society, embracing day-schools and boarding-schools; (6), a College Society, by providing buildings and other needful appliances for training-schools, and by supporting the teachers assigned thereto; (7), an Education Society, by supporting young men who are preparing for the sacred office.

Few have suspected, it is presumed, that our missionaries have under their care, in a course of study for the ministry, more students than are enrolled in all the Congregational seminaries in the United States, and that the cost of their education falls largely upon the Board. When our churches make their contributions for foreign missions, therefore, they are in some sort giving to half a dozen societies at once!

Is it unreasonable, then, to ask that a specific collection be taken up for a work, which the churches seemed so anxious that the Board should undertake in 1871; which has been entered upon, as well in the Old World as in the New, under the most favorable auspices; and which, according to many signs and tokens, is to yield a rich and abundant fruitage? The Committee cannot accept such a conclusion, with their present information; and they confidently expect that the churches will refuse to accept it.

APPROPRIATIONS FOR 1874.

THE Prudential Committee have long been accustomed, in the month of October, after considering carefully the estimates forwarded by the different missions, of what would be necessary for the successful prosecution of their work, to make appropriations for the next succeeding calendar year, giving the missions seasonable information, that they might know what they were at liberty to undertake, and reporting their action, also, to the churches at home. It is, of course, impossible to foresee all contingencies, and therefore impossible to make the many items of expenditure for any year conform, in every case, *exactly* to appropriations. In the aggregate, however, and in most of the items, the variations are wont to be small, and the Committee know very nearly, at the commencement of each year, what the necessary expenses for the year will be.

On reviewing, this year, the estimates sent by the missions, and letters which accompanied these estimates, it became at once apparent that the brethren abroad had acted very carefully, keeping constantly in mind the ever-existing necessity for rigid economy. Though estimates were made before the missions knew that the Board would be embarrassed by debt, and when they had no reason to anticipate the serious financial crisis which has since come upon the home community, so carefully had they been prepared that the Committee found

comparatively few cases in which it seemed safe to make reductions from the sums asked. In hardly any case would a reduction have been made had not the necessity for keeping expenses at the lowest practicable point seemed urgent. As it was, in several cases the amount granted was less than was requested; with reference to some matters there is to be special correspondence with the missions, in the hope of securing diminished expense; and in general, the missionaries are to be informed of the *special* call for carefulness during the year to come.

Thus at home and abroad there has been, and will be, earnest effort to avoid expenses which can properly be avoided. It is believed, indeed, that these efforts are carried quite as far as, perhaps further than the benevolent patrons of the Board, if they could know all the circumstances, would desire. Yet the appropriations for 1874 amount to \$445,000 in connection with the old work of the Board, and \$47,000 for the work in nominally Christian lands. To this must be added the debt, of \$26,086.25, with which the Board closed its last financial year — (\$13,687.11 on account of the old work, and \$12,399.14 on account of the new work), making a total of \$518,086.25 to be provided for.

Gladly, under existing circumstances, would the Committee have made this sum smaller if they could have done so consistently with a faithful discharge of the duties devolved upon them. It is \$86,251.44 more than last year's income of the Board. But it is not more than the needs of the missions demand. It is by no means *as much* as the openings set before us, the condition of the unevang-
gelized, and the exigencies of Christ's cause on earth seem to invite the churches now to contribute.

AN EXPERIENCE.

It was of a Monday afternoon that the Foreign Secretary left his office, with a weary step and a wearier look, to spend an hour socially with a company of Christian gentlemen. Day after day, for previous weeks, he had been plodding through the details of the estimates that had come in from the different mission fields, of what was necessary to carry on the work for 1874. New missions, and enlargement in old fields, required new and increased expenditure. There was encouragement to push on at almost every point, — in Mexico, Austria, European Turkey, India, China, Japan, Micronesia, — this very success called for enlargement, but the past year had closed with a debt. At one point a native preacher is beginning a work in a new center, amid a large population; at another, a mission school, with a Christian teacher, is to be established where no ray of gospel light ever fell before; here a Bible-woman is just beginning to gain access to a large circle of heathen families; there a native church, after great self-denial and effort, needs a few dollars to complete a simple chapel or school-room, or to piece out a faithful pastor's salary. And so, on and on, with the thousand items — already carefully scanned by the missionaries in their several fields, before coming to the eye of
time of great financial stress, and enlargement is not the thing, — retrenchment, rather. But where begin, what suggestions make, what pleas urge with the Committee that in a few days must go over all again, and decide for the year?

Shall salaries of missionaries be cut down? But these only cover what is necessary to enable them to work with the greatest efficiency; and in some cases a small advance must be made, because of increased expenses of living. Shall some be recalled? The work is suffering for want of more laborers. Shall we "suspend," "or run on half time" for a while, after the manner of manufacturing establishments at home? That is impossible. Something is due to these men who, after devoting eight or ten years to study and preparation, at an expense to themselves or friends of perhaps four thousand dollars on the average, have given up all opportunities of labor and worldly advantage at home, and all social privileges here, and have gone abroad to bear the toils and trials of a missionary life, for the love of Christ and the souls of men. Shall we break up the plans and hopes of such men, discourage or cripple them in their labors, by withdrawing the means for the vigorous carrying forward of a work which bears such signal marks of the Divine blessing?

Such were some of the thoughts that had been burdening the mind and heart of the Secretary for days, crowding in on the hours of rest and holy time, as he went out to meet his brethren that Monday afternoon. One of the first to meet him remarked, in a casual way, "You have heard, I suppose, of the legacy left you by one of my church?" "What?" "Why, twenty thousand dollars!" A quiet, modest man, little known out of a narrow circle, but who had shown his love to foreign missions by giving his five hundred a year to the Board, had been called up higher, and left this token of his regard. He little thought how timely was to be this gift, but there was One who knew, and he, doubtless, knows now! We would have such a man live long in the enjoyment of his wealth, and the opportunities and the pleasure of doing good; yet when his earthly service is over, we are glad for such uses of wealth. This legacy, if paid within the year, will go far towards lifting the burden of debt now resting on the Board. It did lift a burden from an anxious spirit, and bid it look up more hopefully to Him who sees the end from the beginning, and is carrying forward his own glorious plan of redemption.

THE DAY OF SPECIAL SERVICE.

If readers have perused the statements on foregoing pages of this number of the Herald, respecting the new work of the Board, the reasons for continuing two collections, the appropriations that have been made for 1874, and the necessity for such appropriations, they will be prepared, in some measure, to appreciate the feeling which led a committee at Minneapolis, to whom was referred the special paper by Secretary Treat, on the "Present Duty of the Board to its Missions," to recommend, and the Board to pass, the following resolution:—

Resolved, That for the development of this [the missionary] spirit, a fresh baptism of God's Spirit on our churches, in this specific direction, is essential; and therefore the Prudential Committee are hereby instructed, after consultation, to name an early day, a Sabbath, if practicable, to be devoted to this object, made prominent in the services of the pulpit and in special meetings for prayer; and it is recommended that each pastor, on that day, bring this paper of Secretary Treat, by reading and exposition of his own, before his people, with a special pressure on young men and young

women to offer themselves, and on all Christians to offer their money freely, that the men and means may be furnished, and the forward movement entered upon, to be prosecuted continuously till the 'end come.'

It will be noticed that this resolution is not in the form of *suggestion* to the Prudential Committee, but of *instruction*; indicating a sense of urgency in the case which led to somewhat unusual action. This feeling was not uncalled for; and the financial crisis which has since come upon the country increases the danger that contributions, for the year to come, may fall far short of what is required by the condition of the missionary work.

In accordance with this direction of the Board, the Prudential Committee have fixed upon the first Sabbath of December as, in their judgment, the best "early day" to be observed as recommended. It has the advantage of being the day for the regular Monthly Concert, so extensively observed on the evening of the first Sabbath of each month, by churches coöperating with the Board, as a season of special prayer for missions. The service recommended for the day will be a good preparation for the concert, and the concert will most appropriately follow those services with its prayers, its missionary intelligence, and its remarks and exhortations.

The day has this other great advantage, that it is the Sabbath following the 3d of December (Wednesday), which had already been designated by officials of the Church of England, and of different missionary societies in Great Britain, as a day of special prayer for missions, that there may be an increase of laborers and of means. It is presumed that that day will be observed by many in this country also, and its observance by Christians coöperating with the Board would only tend the better to prepare their minds and hearts for the service now recommended for the succeeding Sabbath. Notice has been already sent to the missionaries of the Board and the mission churches, inviting them also to the prayerful observance of the Sabbath recommended.

And now, brethren in the ministry, — brethren in the churches, — shall not this Sabbath be remembered, be observed in full accordance with the spirit of the resolution at Minneapolis, and so be made an occasion for giving a new and decided impulse to the interest of Christ's churches in the progress of his cause on earth? The missionaries, and the constituency of the Board, believe in prayer, and also in the special agency of the Holy Spirit, as the one condition of success in this great enterprise. But prayers and *alms*, supplication and *consecration*, in such a case as this, must be united. May prayers be now so fervent, and consecration — personal, and of means, and of children — so full and hearty, as to secure large measures of the Divine blessing, and the Spirit's gracious work, at home and abroad.

OUR PUBLICATIONS.

THE MISSIONARY HERALD will appear in a new dress the coming year, and changes, it is to be hoped improvements, will be made from time to time in its internal arrangement. The January number will contain a survey of the different missions, with the names and locations of the missionaries. It should be

carefully preserved for future reference, in order to a proper understanding of the details that will be presented in subsequent numbers.

Besides giving the current items of interest in our own missions, the *Herald* will be made a means of acquainting its readers with the more important movements in the entire field of missionary effort, of inculcating sound views of mission policy, and of developing a true and healthful interest in the cause. It is published so nearly at cost that no premiums can be offered to secure a larger circulation; may we not rely on the friends of the Board to do this as a labor of love?

We would suggest the same in reference to the publications of the Woman's Board, "*Life and Light*," and "*Echoes*." They are marvels of cheapness, to say nothing of their real worth in expressing the thoughts and experience of so many devoted Christian women, who have left the comforts and privileges of American cultured society to labor on mission ground. The success of "*Life and Light*," has been very satisfactory, nearly or quite doubling its issues the last year. But a large circulation is needed to make a monthly of thirty-two pages, with one or more choice illustrations, pay expenses at fifty cents a year! "*choes* from *Life and Light*"; a missionary magazine for children, eight pages, monthly, with illustrations, is offered at the rate of forty copies to one address for five dollars, and a larger number at the same rate. We commend this as one of the publications for general circulation in every Sabbath-school. Will not superintendents give a place to this missionary magazine in making up the list of papers for the coming year?

Subscriptions for the *Herald* should be sent to Charles Hutchins; for "*Life and Light*," and "*Echoes*," to the Secretary of the Woman's Board, Congregational House, Boston.

OFFICIAL TESTIMONY TO MISSIONS IN INDIA.

WHILE so much effort is made by some to disparage the foreign missionary operations of the Christian church, it is refreshing to meet with testimony from the highest and most impartial sources, affirming the success, the promise, and the great value of such operations. Extracts from a recent work by Sir Bartle Frère were given in the "*Missionary Herald*" for September last. Recent English and Irish periodicals present passages from official papers of the India Government, well worthy of attention. The following is from the London "*Record*" of October 10, 1873:—

"The official papers presented to Parliament, in accordance with the orders of the House, contain some of the most striking testimonies to the progress and efficacy of missions in India we have ever seen. In the statement for 1871-72, under section xii.,—Education,—we have the following view of the Number of Societies, Missionaries, and Stations.

"The Protestant missions of India, Burmah, and Ceylon are carried on by thirty-five Missionary Societies, in addition to local agencies, and now employ the services of 606 foreign missionaries, of whom 551 are ordained. They are widely and rather evenly distributed over the different presidencies, and they occupy at the present time 522 principal stations, and 2,500 subordinate stations.

The entire Presidency of Bengal, from Calcutta to Peshawar, is well supplied with missionaries, and they are numerous in the southern portion of the Madras Presidency. The various missions in Calcutta, Bombay, and Madras are strong in laborers, and almost all the principal towns of the Empire have at least one missionary. A great impulse was given to the efforts of these societies by the changes in public policy inaugurated by the charter of 1833, and since that period the number of missionaries, and the outlay on their missions, have continued steadily to increase. In 1852 there were 459 missionaries in India, at 320 stations, and in 1872 the number of missionaries was increased to 606, and of stations to 522.

"In reference to the friendly coöperation of the missionary societies, we have this tribute:—

"The large body of European and American missionaries settled in India, bring their various moral influences to bear upon the country with the greater force, because they act together, with a compactness which is but little understood. Though belonging to various denominations of Christians, yet from the nature of their work, their isolated position and their long experience, they have been led to think rather of the numerous questions on which they agree than of those on which they differ, and they coöperate heartily together. Localities are divided among them by friendly arrangements, and with few exceptions it is a fixed rule among them that they will not interfere with each other's converts and each other's spheres of duty. School books, translations of the Scriptures, and religious works, prepared by various missions, are used in common; and helps and improvements secured by one mission are freely placed at the command of all. The large body of missionaries resident in each of the presidency towns form Missionary Conferences, hold periodic meetings, and act together on public matters. They have frequently addressed the Indian Government on important social questions, involving the welfare of the native community, and have suggested valuable improvements in existing laws. During the past twenty years, on five occasions, general conferences have been held for mutual consultation respecting their missionary work.'

"The various forms of labor, and the attention to the study of the native languages by the missionaries having been spoken of, we come to the account of mission presses and publications:—

"The mission presses in India are twenty-five in number. During the ten years between 1852 and 1862, they issued 1,634,940 copies of the Scriptures, chiefly single books; and 8,604,033 tracts, school-books, and books for general circulation. During the ten years between 1862 and 1872, they issued 3,410 new works in thirty languages; and circulated 1,315,503 copies of books of Scripture; 2,375,040 school-books; and 8,750,129 Christian books and tracts. Last year two valuable works were brought to completion—the revision of the Bengali Bible, and the first publication of the entire Bible in Sanskrit. Both were the work of the Rev. Dr. Wenger, of the Baptist mission in Calcutta.'

"Details of great interest are given with regard to schools and training-colleges; and it is stated that the missionary schools now contain 60,000 scholars

more than they did twenty years ago. The high character of the education is proved by the results obtained in university examinations. As to the number and rate of increase of Protestant converts, we read :—

“ In 1852 the entire number of Protestant native converts in India, Burmah, and Ceylon, amounted to 22,400 communicants, in a community of 128,000 native Christians of all ages. In 1862 the communicants were 49,688, and the native Christians were 213,182. In 1872 the communicants were 78,494, and the converts, young and old, numbered 318,763.’

“ The number of native ordained ministers is 381, and the estimated amount of native contributions £15,912. The statement contains a great variety of other details in regard to the different classes and populations affected by the missions. We pass on to give the passage on the general influence of missionary teaching :—

“ But the missionaries in India hold the opinion that the winning of these converts, whether in the cities or in the open country, is but a small portion of the beneficial results which have sprung from their labors. No statistics can give a fair view of all that they have done. They consider that their distinctive teaching, now applied to the country for many years; has powerfully affected the entire population. The moral tone of their preaching is recognized and highly approved by multitudes who do not follow them as converts. The various lessons which they inculcate have given to the people at large new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young, which has been set before them not merely by public teaching, but by the millions of printed books and tracts which are scattered widely through the country. On this account they express no wonder that the ancient systems are no longer defended as they once were; many doubts are felt about the rules of caste; the great festivals are not attended by the vast crowds of former years; and several theistic schools have been growing up among the more educated classes, especially in the Presidency cities, who profess to have no faith in the idol-gods of their fathers. They consider that the influences of their religious teaching are assisted and increased by the example of the better portions of the English community; by the spread of English literature and English education; by the freedom given to the press; by the high standard, tone, and purpose of Indian legislation; and by the spirit of freedom, benevolence, and justice which pervades the English rule. And they augur well of the future moral progress of the native population of India from these signs of solid advance already exhibited on every hand, and gained within the brief period of two generations. This view of the general influence of their teaching, and of the greatness of the revolution which it is silently producing, is not taken by missionaries only. It has been accepted by many distinguished residents in India and experienced officers of the Government; and has been emphatically indorsed by the high authority of Sir Bartle Frere. Without pronouncing an opinion upon the matter, the Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these six hundred missionaries, whose blameless example and

self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell."

A WORD TO SABBATH-SCHOOLS.

THERE are nearly twenty thousand children and youth connected with the different mission schools of the American Board. About one thousand of these are in boarding-schools and seminaries, in training to become preachers and teachers among their own people — Bulgarians, Armenians, Zulus, Hindoos, Chinese, Micronesians, Dakotas. In making up a list of appropriations for 1874, will not every Sabbath-school give enough to support at least one of these? Some schools may like to support a native preacher in some field. One hundred dollars will do that. Wherever mission circles exist in connection with the Woman's Board, and we hope they will soon be formed in every church, the money may be sent through that channel; otherwise send to L. S. Ward, Treasurer of the American Board. "Echoes," the missionary magazine for children, will give interesting accounts of these mission schools, and the scholars in them. Let foreign missions have a place in every Sabbath-school, with other good objects.

MISSIONS OF THE BOARD.

Japan Mission.

THE SABBATH QUESTION.

MR. GULICK, writing from Osaka on the 1st of September last, remarked: "You will have heard of the attempt of the government to rob its employes of the Sabbath, by the decree that, after the expiration of the present contracts, all teachers in government employ shall have the sixth, instead of the seventh day, as a holiday. They have doubtless found that the best of the teachers in their service will not consent to such an arrangement. It is now reported that they have receded from this unfortunate attempt, but that henceforward no clergyman will be employed as teacher in government schools. Such a regulation will not hurt the progress of the missionary work."

A few days earlier Dr. Berry sent an account of the retrograde Sabbath movement, which should perhaps have a place, in an abridged form, in the pages of the Herald. He states:—

"I write you to-day of what may per-

haps be called the first step savoring at all of retrogression in Japan, since my arrival here.

"For a people to renounce their holidays, whether they be days of rest from labor, or consecrated to religious festivals, and adopt others, of the worth of which the masses know nothing further than that they hold out to them periods of rest or relaxation, is a step in relation to the success of which the most hopeful reformer might well entertain serious doubts. Yet, at the close of last year, in reviewing steps of progress in Japan, we could notice the encouraging promise that, during the coming year, we should witness a nation regulating its periods of labor and of rest in accordance with a religious system in which but a minute fraction of its people even professed to believe.

"That the originators of this step were earnest in their effort is not doubted; but that they did not duly estimate the difficulties which would attend a question of such vital interest, and that the highest motive prompting them was a desire to

secure the applause of Christian nations, is now, and indeed has been from the first, evident.

"The result is as we feared and anticipated, namely, the swinging of the pendulum regulating the Sunday question to the opposite extreme. We are not disappointed to-day, though we could hardly say that we are not a little *uneasy*, as we hear of an order from the Minister of Education, declaring (if I am rightly informed), that, in the government schools throughout the Empire, the lessons of the week shall be taught on the Sabbath; and that whoever of the teachers is not sufficiently pliable, morally (for it amounts to this), to renounce his convictions of duty in reference to the Sabbath, will be discarded.

"Were we not confident that such a course, even if carried out (and the firm opposition of the most eminent teachers here, whose worth the Japanese officials have learned to appreciate, renders the carrying out quite doubtful), will ere long work its own cure, we should regard it with grave apprehensions, in view of its influence upon the moral and intellectual welfare of the hundreds of youth. As it is, however, we look upon it as one of the shadows which occasionally flit across every path of progress, only to be soon dispersed; and springing from the opposition which, in Japan, every step of social reform encounters.

"As foreigners form but a small portion of the civil staff, it would be, or was thought to be, impracticable to close the public offices on their (the foreigners') account alone; and it would be equally impracticable to keep the offices open on the native holidays, to be occupied by the few foreign laborers only. To overcome the difficulty, instead of decreeing the establishment of a few of the numerous, and to the present generation meaningless native festive days, and advancing another step in the promising direction taken eight months ago in relation to the observance of the Sabbath, the native officials have attempted to overcome it in a way distinctly retrogressive, and one that all Christendom deploras.

"The plan proposed is the *ichi-roku*

rest system, namely, on the 1st, 6th, 11th, 16th, 21st, and 26th days of every month, regardless of the Sabbath.

"That no thought for Christianity, on the part of the government, has prompted this movement, is evident; nor can it be regarded as an indication that the government is anxious to maintain a neutral attitude in reference to the question of questions which now exercises the public mind. It is, rather, an effort on their part to overcome, in a way seeming to them the most natural, the difficulty above indicated; and affords another illustration of the futility of any effort to inaugurate a movement of reform affecting the social life of a nation, unless it proceeds from, and extends to, the masses of its people.

"May the Lord grant us success in our labors, that a future effort to establish the observance of the Christian Sabbath may have for its support something more than the edict of a heathen emperor, and the assent of his spiritually ignorant advisers."

OPENINGS FOR MEDICAL WORK.

Dr. Berry wrote the foregoing letter from Arima, where he was spending some days, and where, he writes:—

"The local authorities have placed at my disposal, gratis, a suitable place for dispensary purposes; and in ten days from this a native physician from Kobe will take up his residence here, keeping the dispensary open every day. I shall visit here once in about two months. Mr. Davis had arranged for the sale of Bibles before my arrival. His influence is already strongly felt among the people here."

On the 2d of September Dr. Berry sent letter-press copy, in part, of a journal kept by him during a tour to Arima and some other places, which indicates much encouragement in connection with his medical labors and the Christian instruction given at dispensaries. He had no time to write fully, but remarked: "Never has there been a time since I arrived in Japan, when prospects for the success of our work were so bright as now."

THE CHURCH IN JAPAN.

Mr. Davis wrote from Arima, August 29:—

"We have recently received a copy of the Creed and Rules drawn up for adoption by the native church-members in Yokohama, without any aid or interference of the missionaries. It is a document remarkable for its spirituality and devotion, and I hope you will ere long have a translation of the whole. I wish to allude to the first Rule, the substance of which is as follows: 'Our church is not partial to any sect, believing only in the name of Christ, in whom all are one; and believing that all who take the Bible as their guide, diligently studying it, are Christ's servants, and our brothers. For this reason all believers on earth belong to Christ's family of brotherly love.'

"How far from the spirit of the Master, and from primitive Christianity, to compel such a church as this to take a sectarian name, or to try to build up denominations among such a people."

North China Mission.

ENTERING PAO-TING-FU.

THE brethren of this mission have long wished to commence a new station at Pao-ting-fu. Mr. Pierson wrote from that place, July 23, as follows:—

"On the 17th of May Dr. Treat and myself arrived here, and took quarters in a little room in the front court of this inn. After a week's labor, selling books and preaching upon the streets of this populous city, Dr. T. left me and went over the mountains to Yücho, to care for the church and premises there. At the end of the second week I returned to Peking. As soon as practicable Bro. Sheffield and I came down again. Entering the inn we were courteously met by the clerk, or chief servant, who said there were no rooms empty. We showed him that there was the old one, and then three good ones in the rear court. These latter we took and now occupy. The attitude of the proprietor, who was at first very unwilling to have us here, but now is quite friendly, I take as typical of the feelings we shall encounter when we get premises. Bro. S. left me soon, and Dr. Treat returned from Yücho, and now

it is nearly ten weeks since our arrival. On Saturday last a man arrived from Peking with a mail, and he is now engaged cautiously looking for premises. The fact that he cannot do it openly, but must hope to secure them and complete the purchase before it is generally known that we are seeking them, will show you something of the attitude of the people.

"It would take but a few evil reports to stir up a bitter feeling against us, that might show itself in such a way as to compel us to retire for a season. But we trust God has sent us here to establish a station, and that he has a place waiting for us and will give it to us.

"We brought a good stock of books each time from Peking, and have sold a great many on the streets. At first we sold and preached daily, but finding the demand dropping off, we have gone without books about half the time of late."

On the 26th of August Mr. Pierson wrote again from the same place:—

"For five weeks we have had an agent looking for premises. They must be well, or tolerably located, and large enough to accommodate two families. There are many places for sale or rent, but all seem afraid to give them to us. Our agent wanted us to adopt some subterfuge in the purchase, and, had we consented, it is possible we might now be entering some favorable place; but we have determined to wait till we can make a fair, above-board contract, and have therefore failed to secure a place.

"We have feared to make it known that we sought to buy, because of the expected official opposition, but now we will cease to care much on that point, trusting that the people will come around. We have completed the rental of a small court in a neighboring inn, where we can have more visitors and more room than here, and are about to pay down six months' rent, so as to make our stay more certain. Our prospects are good, inasmuch as we think we shall be able to hold our own at least."

THE AUDIENCE QUESTION.

Readers of the Herald may wish to

see something of what is said by the missionaries in regard to a matter which has been much noticed in the public papers—the audience of foreign Ministers with the Emperor of China. Mr. Blodget wrote July 18:—

“The ‘Audience Question’ has at length been settled. The Ministers of Russia, the United States, Great Britain, France and Holland, and the Ambassador from Japan, were admitted to an audience with the Emperor of China on the morning of the 29th of June. The usual ceremony of ‘three kneelings and nine prostrations’ was dispensed with, and the Ministers instead bowed once as they entered the hall, again at a nearer approach, and a third time as they stood before the Emperor. The Japanese Ambassador, being of higher rank, as regards his office, was admitted to an audience before the others. The French Minister was also allowed a separate audience, subsequent to the united one, inasmuch as he had a letter to the Emperor from the President of the French Republic. The Ministers stood before the Emperor in the order of their seniority of residence in Peking, the Russian taking the highest place, that on the left of the Emperor, and the Ministers of the United States, England, France, and Holland following in order. The senior Chinese Secretary, a Prussian, acted as interpreter for all, standing a little in the rear of the others,

“It is not claimed that the audience was in all respects satisfactory, but it is regarded as an important step in advance in respect to the intercourse of foreign nations with China, and as likely to be productive of good. The only thing to be regretted in connection with it is that it took place on Sabbath morning. The Chinese appointed this day, probably because they inferred, from what they had seen of its observance in Paris and elsewhere, that the time would be more acceptable to foreigners than any other. The regard for the Lord’s day was not sufficiently strong among the Ministers of these Christian nations to induce them to unite in a request for a change of the day.

ADDRESS BY MISSIONARIES TO HON. F. F. LOW.

Mr. Blodget also writes, in the same letter:—

“Hon. F. F. Low is about to leave Peking on his return to the United States. His course, as the representative of American interests in Peking, has been eminently satisfactory to his fellow countrymen. The following is a copy of an address (to be) presented to him by the American missionaries of Peking:—

“HON. F. F. LOW, *U. S. Minister in Peking.*

“Sir,—The American Missionaries resident in Peking desire to express to you, on your departure from this city, their sense of the ability, discretion, and firmness, which has characterized the discharge of your official duties! And they congratulate you, as well on the happy adjustment of many difficult questions in regard to the work of missions, as also on the success which has attended the efforts to secure an audience with the Emperor of China, without disturbing the peaceful relations now existing between this and other countries. In all these concessions we believe China to have been not less the gainer than those nations by which the concessions were urged. The mutual benefit of those transactions will be more apparent in the time to come.

“In your departure from Peking, you carry with you not only our high esteem, but the regards of personal friendship, and our best wishes for your future welfare.”

GREAT RAIN.

Writing from Peking, August 28, Mr. Porter notices the recent rains thus:—

“Great rains and floods, ruining houses and walls, destroying hamlets and fields, are the order of the day with us. Since July 12th no week has passed without several days of heavy rain. One Sunday, and the nights that hemmed it in, gave us over four solid inches of rain. Peking streets were rivers. My teacher smilingly said he rode man-back most of the way here. He weighs about 190.”

Ceylon Mission.

CHILDREN IN PLACE OF THE FATHERS.

MR. HOWLAND wrote from Tillipally, August 12th:—

"Since my previous date, my son and his wife have arrived in safety. Their presence with us awakens joy and gratitude in our hearts, and is a continual surprise to our eyes, we having never before seen any of our children, except as mere children in age and stature. We rejoice to meet them *here* instead of *there*, for the simple reason that here the laborers are so very few, while the harvest is so great

IN MEMORIAM—SPAULDING—SMITH.

Mr. Howland also writes:—

"While the children are thus taking up the work, the parents are passing away. In the death of Mr. Spaulding one of the last links with former days seems to be severed. His missionary life was in many respects a remarkable one. It was a life of devoted consecration to the fulfillment of our Saviour's last command, 'Go ye into all the world and preach the gospel to every creature.' He often repeated this command, and his thoughts, plans, and words seemed to cluster around it and connect themselves with it, in a way indicating that it was the great ruling principle of his life. And what he was, and the great work he has done, shows what devotion to a great, divine principle of action, will make of a man, and do for him. Among all his admirable traits of character, his humility was prominent. When I first left America, in 1845, he was there on his only visit home, and gave the charge to our missionary company in a public meeting in Park Street Church, Boston. The one thing I remember of that charge is, his injunction to us to study every day that little child which Christ set in the midst of his disciples. I did not know then as I have since learned, by long intercourse with him, how completely he had himself become like a little child. He humbled himself as a little child, and the Lord exalted him. He was honored much wherever known; and how greatly beloved by the many who looked up to him as their spirit-

ual father. He has gone to his reward, and many of his spiritual children who have gone before will welcome him there; while his reward here, in being permitted to see such precious fruits of his labors, was such as I think could not be realized anywhere but in a heathen land.

"The missionary life of our beloved sister Smith was scarcely less remarkable, though in a different sphere. The native pastor at her former station preached in connection with her death, from the text, 'And Enoch walked with God, and he was not, for God took him.' This is an indication of the estimation in which she was held by those who knew her. Any one seeing her thirty years ago, apparently near the grave with a fatal disease, would not have thought she could ever do much as a missionary, even if her life were spared. But as we look back upon these thirty years, we wonder at what she has accomplished. With a spirit subdued by severe affliction at the very outset of her missionary life, under the pressure of which she thought she first learned to say from her heart 'Thy will, O Lord, be done.' With a natural energy tempered by a quiet, yet effective gentleness, and a faith which had learned to cling to Jesus, by clinging when there was no other support, she was peculiarly fitted to exert an influence, silent, but powerful, seeming at the time to be mostly confined to her family and those connected with the household, yet afterwards seen spreading in gentle ripples, wider and still wider. In her orderly, quiet, cheerful home, we always enjoyed a visit; and we always could find true Christian sympathy, and one with whom we could take profitable spiritual counsel. She was a mother faithful and full of faith, who impressed upon my own mind, many years ago, that the desire for my children's *salvation* even, should be ever subservient to the desire that God might be glorified in them. She was also an example of how much a missionary's wife can, even in great personal feebleness, do to comfort and help her husband in his work.

"She loved the work, and did what she could; and this was not a little. Her sympathies and prayers centered much here

even when she was separated from us. We shall miss them much. Her last message to her children seems characteristic, — 'To children, one and all — Trust in Jesus. That covers all.' 'Cling to Jesus.' And to the people here — 'O, I want to have all those people at Oodoopitty become Christians — I do, I do.'"

Western Turkey Mission.

PROSPECT OF FAMINE IN THE CESAREA FIELD.

MR. BARROWS wrote from Cesarea, August 18: "I have just returned from a tour to Sungurlu, Yozgat, and the villages of Alenja and Injirli. In all of these places I found the brethren somewhat saddened from the prospect of scarcity. The drought in many places has been very severe, and the crops are light. Very many individuals do not even get the seed which they sowed; some do not attempt to harvest anything. Thousands of families from the vicinity of Sungurlu, and so on in the direction of Angora, have forsaken their homes and gone to the mountains and higher lands, many miles away, hoping to find at least feed for their cattle. Their lot is a sad one. The failure of the crops in this country to many means famine — perhaps death. Some can get food from a distance, but multitudes of poor villagers can not. They have no money with which to buy what is so dear.

"This state of things will very seriously affect the benevolence of our churches. The principle of self support has been steadily gaining ground in large portions of our field, but now a temporary backward movement is inevitable.

"Connected with the drought this year there have been very severe storms of rain and hail, doing great damage to the grain fields, sweeping away flocks and herds and destroying human life. In going to Sungurlu, I passed through a valley in which I saw proofs that the whole had been suddenly converted into a mighty rushing torrent. It was near this place that the inhabitants of a village, who were all away from their homes at work when the storm came, returned to seek in vain

for the houses which they had left. Not a vestige remained. Some one recently remarked to me that this year God seems to be angry. The people in their great distress cried for rain, and the rain came down in such torrents as to destroy what little there would have been. There is no doubt that the Heavenly Father is chastising this wicked people, but, alas! they do not learn the lessons he would teach them. In their hunger they forget God, and only ask, 'How shall we get something to eat.'"

NEW CHAPEL — VAIN OPPOSITION.

Respecting the new chapel in a suburb of Cesarea, Mr. Barrows writes: "You have been informed of our plan to build a chapel here, in Talas, this season. The work is now going on successfully, and the building when completed will be a fine one, just such as is needed. The Mussulmen, Armenians, and Greeks combined to prevent the enterprise; they exerted their utmost influence with the government, but without success. At least the work still goes on, and we have strong hopes that we shall be able to complete the building. The Lord's work is making progress here, and we believe he will cause the chapel to be built. We suppose the opposition originated mainly with the Greek bishop of Cappadocia. He is a bitter enemy, a violent and a foolish opposer of our work. He first thought to send us back to America with his letters; but the letters provoked answers which have served to enlighten his people. He now came in and protested stoutly against our having a place of worship, but even some of his own people have been heard to say that he has acted foolishly. We bought the site for the church of an old Greek gentleman, — one of our neighbors. When the bishop's substitute was here, and himself and others were exhorting the people to rise to oppose our action, this old man said to me, 'These fellows are acting a foolish and a wicked part.' He stood firmly, and gave us the land. We believe that the hand of the Lord is in this, and that he will have his house built."

A CHAPEL BURNED AT GURUN—SADNESS.

On the 3d of September, after a visit to some out-stations, Mr. Riggs wrote from Sivas: "I always feel inclined to write to you after visiting Gurun and Manjuluk, because then I always have something to say. Part of what I have to say this time, however, is rather sad. Two calamities have recently befallen the church and community in Gurun. When I reached that place, on the 14th of August, I found the people in tears over the ashes of their beloved chapel. It was burned to the ground on the Thursday previous. That it was the work of an incendiary seems to be pretty clearly proved by the manner in which the fire began, in a room in the lower story which was locked and had not been entered for more than two weeks, but had a small high window on the street, from which window the flames first appeared. Who the incendiary was, or from what malice the deed was done, is yet a mystery, and probably will so remain until that day when all secrets shall be revealed. The rooms under the audience-room had been used as a dwelling-house by the pastor, but for a few weeks every summer he is compelled to take refuge from the heat in a garden, half a mile distant. And so it happened, that while almost all the few worldly goods of the pastor were in the building not a soul was there to check the flame when it first started, or to save some of the movable property when the building itself was beyond hope. Thus in a single hour was consumed that pleasant chapel, erected some six years ago with so much pains and expense, under the supervision of Brothers Livingston and Winchester.

"The pastor is impoverished, and the people are afflicted. They very naturally fell to surmising who could be the cause of this evil, and the majority of them seem to lay suspicion on some of the *Turks*, as they had previously sometimes remarked that the position of a Christian praying place within ninety yards of the sacred place of Mohammedan worship rendered futile the prayers of the faithful. But nothing can be proved, and the whole thing seems a surprise to everybody; for, aside from certain cases of personal perse-

cution, our growing community there seems to be steadily increasing in favor with all the people, and there are a great many, both among the *Turks* and the old *Armenians*, who deeply sympathize with our brethren."

BUILDING A CHAPEL—JOY.

"From the sadness of this scene it was a great joy to turn to the reverse of it, at the other end of the city. I wrote you last year of the energetic beginning made by the people for the building of a much needed chapel at Sheöl, the upper portion of the town. They pushed the work forward earnestly, and in three months from that day in August, 1872, when we sat under a shade tree and discussed the possibility of such a thing, they had completed their substantial and commodious chapel building. It stands on an eminence, visible from afar, is plain but neat and well designed, and is capable of comfortably seating a congregation of four or five hundred. The people gave toward this chapel a full half of the money expended, beside the labor of their hands and gifts of material, which would amount to about as much more, so we lay no claim to it, but consider as a donation what was given from our chapel fund, and the chapel is wholly theirs, or rather the Lord's, and in their keeping."

A DELIGHTFUL SABBATH.

"I spent but one Sabbath in Gurun, but that was a delightful day. At sunrise that part of the congregation living in the lower part of the city met for worship in the room occupied by the pastor, — over seventy-five persons crowded into a little room twelve feet by sixteen. Friday evening the pastor had told me he would expect me to preach to them. I was kept busy early and late, and had not a moment for preparation till late Saturday evening. My heart was full of the loss of the chapel, and I wanted to give them a word of comfort about it. Opening my Bible at random, the first words that met my eye were — 'What I do thou knowest not now, but thou shalt know hereafter.' I felt that the Lord had sent me that text. After the service, we — all that could do so —

walked up four miles to the new chapel, and had another morning service with a congregation of about two hundred. In the afternoon, in the same place, we celebrated the Lord's supper, and it was an occasion of solemn joy. The congregation, of over two hundred and fifty, appeared to be deeply impressed, and the presence of the Lord was markedly felt. These seasons are peculiarly precious to me, for we have no other live, progressive church in our field."

THE BURNED CHAPEL MUST RISE AGAIN.

"That the Gurun chapel must rise from its ashes, more durable and more commodious than before, is inevitable. And none feel more in earnest about it than the shelterless congregation, who meet for the present in a shady garden, while the weather permits; but when cold weather comes on they will have to crowd together in some small hired room, for there are no public halls, as at home, to afford refuge to a burned-out church. Some of them were very anxious to go to work immediately and get up some sort of a chapel before winter. But the great question, 'Where are the means to come from?' stared them in the face, and is as yet unsolved. The people, during the past year, have strained every nerve for the building of the chapel in Sheöl, for they consider themselves one congregation though so much scattered, and in their poverty they cannot build a chapel without help. I was pleased, however, to see that those who denied themselves many luxuries all last year for the building of one chapel, are ready to do the same again for another; and I am sure that they will do all in their power, and probably, before the chapel is completed, they will have given as much as they gave for the one lately built. But for the balance they look towards us. The 'Chapel Building Fund' in the hands of our mission has had large drafts upon it during the past year, and for the present may be considered exhausted. We turn, therefore, to our home friends."

A CASE OF APOSTACY.

"I spoke above of two calamities having befallen the church and community in

Gurun. Of one I have spoken at length; the other came to my knowledge after I returned to Sivas. A young man, a member of the church in Gurun, and also considered the most promising member of our station class here, preparing for the theological seminary, was spending a vacation at his home in Gurun, and, to our very great surprise and grief, appears to have gone back to the old church, tempted by a paltry salary offered him if he would become teacher of the Armenian school and renounce Protestantism. I feel almost as though I could never trust any one again, for I had a great degree of confidence in this man, and he seemed to show a remarkable spirit of piety and self-denial, which now appears to have been the most consummate hypocrisy. We have not yet heard reliable particulars of this sad case, but there seems to be no doubt as to the fact. Money can rebuild a burnt chapel, but no amount of money can put truth into a hypocritical heart."

Zulu Mission — Southeastern Africa.

CONTINUED WORK AMONG THE KRAALS.

Many will remember the special interest felt by Mr. Pinkerton, ever since he went to Africa, in work among the heathen settlements away from the mission stations, where little has been accomplished hitherto. Two letters recently received from him indicate that such work is still going forward quite successfully. On the 10th of July he wrote:—

"We are leading out the African Israel into the Caanan full of heathen, though not on the other side of the wilderness. We are organizing and extending this work every month. From our stations the gospel is carried out by natives to their people, every Sabbath. A brother from this station has of late been holding Sabbath services at the kraal of Umtabel, a friendly chief, six miles from here, inland, while the meeting at Fynn's is vigorously sustained every Sabbath. I hope this new meeting will be continued regularly. We have plenty of places for new meetings, and shall establish them as fast as possible. As I have written before,

the truth is taking hold of some hearts, and with many it will be unto salvation. While on my trip to our annual meeting, I spent a most cheering Sabbath with the Inanda workers, at an out-station of theirs, about four miles away. It was under a tree, in a wild valley. Men came from the kraals bringing their books, and sat down like the children to learn to read. There were half a dozen groups or more, taught by the people who had come out from the station to this work. The brethren believe that two or more of these men have been converted. One of them, who is seeking the kingdom of God in that heathen neighborhood, said to me, after meeting, 'We are yet in darkness. We do not understand. We are like untrained oxen just yoked in, that do not know how to go right at first. But we will learn.'

"The visitation of new parts of our field has been continued during the past three months. Several remote and thinly-peopled localities have been traversed, and some interesting meetings held where but few people were present. I perform these trips by slow traveling, several days in succession, sleeping at any kraal where night overtakes me."

A HOPEFUL OPENING—KING DUMISA.

"A few weeks since I spent a night at the great kraal of Dumisa, a powerful old chief, twenty miles inland from here, who is said to have obtained his power by his prowess as a hunter, in the days when elephants and lions were the terror of the people. Two of his sons can read, one of them very well. They had recently obtained some little books, and were eagerly teaching their numerous brothers and sisters to read. There was apparent unusual ability, and power of application, among the children in this royal household. They are very friendly, and seeking to be taught. Here is, apparently, a door open to a large and superior tribe which has no missionary."

ANNUAL MEETING OF THE NATIVE CHRISTIANS.

"The annual native meeting which closed here last week, was an encouraging and stimulating occasion. The houses of our believers were well filled with their

friends from the other stations. Mr. Fynn's family came in a great wagon, which was drawn up before a clump of dense bush. A canvas was drawn around the lower part of the wagon, converting it into a two-story house, with one floor on the ground and the other on the bed-plank, above the axles. The fire was built between the wagon and the bush. A number of their people came bringing a variety of food. They slaughtered an ox, lived in their camp, and went to meeting. As the weather was fine, and had been for a long time dry, their people enjoyed sleeping on the ground in the bush, far better than in houses. Heathen from all about attended the services. Our church was packed every day, and on Sabbath a great assembly met under a spreading tree, to hear the word from one of their own people, the young pastor at Itafamasi. Order, quiet, and spirituality made this a precious meeting."

MORE ABOUT JOBO AND DUMISA.

July 18th he wrote again: "Since writing last week I have been out on a six days' trip. . . . Had a weary journey to the hill-girdled kraal of Jobo, whom I mentioned in my April letter,¹ but was more than richly paid by his friendly reception, and the great hut crowded with the people he called together to hear the word. He and two of his wives used to hear Dr. Adams preach when they were children.

"Then going up the Impambanyoni, a long ride, we arrived at the kraal of that old Zulu king, Dumisa, whose people almost worship him, and whose children must approach him with the precise formality which recognizes *always* his kingship. I found the boys getting on well, learning to read. Four of them can read the Testament now. Had an evening service in the kraal, a good talk with the old chief and a son who rules a little kingdom three days' journey inland, on the slope of the mountains, far from a missionary. He asked me to go up there to live, and teach his people. I promised to go before long and make them a visit. The old chief heartily approved of my teaching his

¹ See *Herald* for September last, page 233-4.

children the law of God. I came home with a light heart, feeling that God was giving his word favor at a fountain-head of extensive influence.

ENTERING THE FIELD CHEERFULLY.

A little more than three weeks after his arrival in Africa, Mr. Kilbon, the new missionary to the Zulus, wrote from Umvoti (August 8): "Before leaving home I supposed it would not do for the missionary to consider any joy indispensable, and felt that he must leave home ready to dispense with all but the immortal peace within, if necessary. We have not had any experience yet, and might better reserve our judgment for a while, but there must be some kind of an impression at first of which one can speak, and speak confidently. Spiritual darkness abounds here, it is evident; and this is the thing of intense interest to the Christian who longs for the kingdom of Christ to come; and this is the object the missionary is supposed to see when he leaves home for other lands. But it is gratifying to have the general aspect of the field of labor please him as he enters it. When he finds advantages and pleasures he has not counted upon, he is quite prepared to appreciate them. So Natal impresses me, and so I find here unexpected comforts. I have had no fearful encounters with wild beasts and alligators yet, nor seen many snakes. Riding on a mattress in an emigrant wagon drawn by oxen is not the most uncomfortable thing in the world, and no floods have washed us down the rivers while we were fording them. The wagon was well nigh fast in the sand once or twice, but that was nothing. We could have got out well enough if it had been fast. Our dwelling is neither uncomfortable nor uncomely. We are so far from all this as to be pleasantly located high up on the banks of the pretty little Umvoti, in a plain but cheerful one story house, with just now a plenty of fruit to eat, that grows on trees set out by Mrs. Grout. The skies are clear, and the temperature delightful. The postman comes to the door every other day, bringing letters and latest local news. In a few months we may have in our papers daily news from Europe

and America, for there is now an agent here who is in a fair way to obtain the contract to connect Cape Town and Natal with the rest of the world, by submarine telegraph cable.

"You see that Umvoti, from the way I have written, has more that is pleasant than we anticipated. All the missionary band have given us a warm welcome, and this is the best of all. They seem to take it for granted that it is safe to pledge their hearty love and support to a missionary, because he is a missionary, even before they see him. It is no *personal* compliment to receive such letters, but it is complimentary to the missionary name. It is also suggestive of the 'brotherly love' these brethren and sisters are accustomed to find in each other."

Choctaw Mission.

Two brief letters from Mr. Hobbs indicate that he still finds much to encourage him in his work among the Choctaws. He had been ill, with miasmatic fever, but held a "big meeting" in September, at Lenox, in the "almost new meeting house" there. The meeting was "large and good," and twenty-one persons avowed their purpose to serve the Lord. Early in October he held another meeting of the same kind at Buck Creek. This, also, he speaks of as a good meeting. Thirteen were received to the church, and eight others expressed a determination to serve God. Mr. Hobbs has one young man studying with him for the ministry, and mentions another who may enter upon a course of study with the same work in view.

The November number of the "Missionary" (Southern Presbyterian Board), gives a letter from Rev. W. A. Sample, dated August 27, respecting Mr. Hobbs' work, from which the following passages are taken:—

"It was my privilege to spend the fourth Sabbath in August, and participate in the exercises of a communion season, among the Choctaws at Green Hill, the nearest mission station to us, the charge of the

late Rev. Thomas H. Benton, now of the Rev. S. L. Hobbs. This was what the people called a 'big meeting,' but was properly a 'camp-meeting,' as nearly the whole congregation was on the ground, from Friday p. m. to Monday a. m. The services of each day began with a sunrise prayer-meeting, which was conducted by one of the natives. A remarkable feature about these prayer-meetings, to my mind at least, was that young men, and even boys, when called upon to lead in prayer, promptly responded. Not *once* was it said or heard, 'Please excuse me.' It appears to be understood among them, that as soon as one becomes a church-member he must pray in public. . . .

"I thought to myself, How glorious the triumphs of the gospel, even here in this time, and before our eyes! What great things the Lord hath wrought among this people. Surely none could be here and longer doubt the wisdom of establishing and sustaining mission stations among the heathen, at any cost. . . . As I witnessed the evidences of attachment on the part of that people to Dr. Hobbs and his good wife, I thought, It is a glorious thing to be a domestic missionary, but it is more glorious to be a foreign missionary. Dr. H. is doing a great work among this people, even though he can visit them but once a month, so large is the field."

Mission to Spain.

THE FIRST YEAR AT SANTANDER.

Writing from Santander just before the close of his first year there, Mr. William H. Gulick reviews the year at some length, and in a way so pleasant and encouraging that readers will be glad to see most of his letter.

BEGINNINGS—FIRST CONGREGATIONS—PROGRESS.

"Taking all in all, it is with hearts full of gladness that we recount the experiences of this our first year. We came to Santander believing that we were led hither by the hand of God. As we began to face the difficulties of our work, it seemed as if the task allotted us would be

beyond our strength. Our knowledge of the language was very imperfect, the community were all strangers to us, all Roman Catholics, and all naturally hostile to us. But what was impossible for us was possible with God.

"Having moved into our house we invited our two or three native friends to join us in our first meeting. For several Sabbaths the colporter and his wife, and one other Spanish acquaintance and his wife, made up our congregation. By degrees, as I made acquaintances in town and personally invited them to our meetings, one and another came. Soon we had to move from my study into the parlor, and the parlor began to fill up. From six or eight, the number coming rose to ten or sixteen; then to twenty-five; then to fifty-two, at our last meeting of the year, filling the parlor and overflowing into the adjoining rooms, and quite exceeding our ability to seat; and then to a hundred, and a hundred and ninety-five on the last week in January. We love to recall those days. You can imagine the feelings that stirred us. For several weeks we had been obliged to give up all attempts to seat more than forty or fifty persons. The parlor, which was entirely unfurnished excepting the benches and the little unpainted table at which I stood, was filled up to my very feet, and faces peered in from the hall and through every door. I prayed in such language as I could command. My wife led the singing. All *tried* to sing, and as but few had any idea at all of our style of singing, their mingled voices made but a loud discordant roar. It was very trying to us. I helped to the best of my ability, sometimes with my voice, sometimes with my flute, but it seemed almost a hopeless chaos. Then I preached twenty or twenty-five minutes, reading what I had written and studied, and extemporizing now and then. I tried always to have the meetings only one hour long, and we were never troubled by disturbance of any kind."

SPICES.

"During this period, two young men called on us professing to be very much interested in the services that they had

attended, and wishing to get copies of such tracts as we had. I gave them a few and bade them return. Later, two or three more came on the same errand—students in the university here. I gave them tracts and offered to sell them Bibles and Testaments. Shortly after the colporter called, and with considerable agitation told me that those young fellows were hypocrites—Jesuits; that one was a sacristan in the church of San Francisco, and well known to be a great devotee; that their only object in calling was to get a look at the interior of our house; and that they had been heard to say they would kill me some day. He warned me never to open the door of our house after dark, without first knowing who sought entrance. I have since learned that they handed over all the tracts to the bishop, and received from him a special blessing.

"Meeting one of them on the street not long ago, I walked up to him as he tried to slip past me, and obliging him to stop, asked him, as blandly as I could, how the bishop liked the tracts, and why, instead of telling me a story about his liking our doctrine and wishing to learn more about it, he didn't tell me frankly that he wanted the books for the bishop, as I would have given them to him with equal freedom, and was ready, now, to give him still others, if, like an honest man, he would send for them. I further asked him which religion seemed to him the more worthy of respect, that which employed lying to accomplish its purposes, or that which met friend and foe alike with the simple truth. He turned all colors, stammered out some incoherent reply, and I passed on. We have had no more calls from them, and have not yet suffered anything from their threats."

OBTAINING A CHAPEL.

"It was plain that we could not continue the meetings longer in our house. It would have been an injustice to our neighbors in the same building to have such a concourse running up and down stairs, past their doors and windows, and filling the common staircase, even though they might be as orderly as possible, and though, early Monday morning, I had the entire flight of ninety-six steps, up to our

elevated 'flat,' swept and scrubbed. We were fortunate in receiving just then the offer, for one Sabbath, of a store-room on the ground-floor of the building in which we live, and which was filled by our congregation to its utmost capacity. For the next two Sabbaths we were in the large *salon* of the city, having, on the second Sabbath, an attendance of some three hundred and seventy-five persons.

"On the 23d of February we had the great pleasure of holding our first services in our own chapel. Thus we had been led, I might almost say forced, to a result which I had little thought would be attained short of a year of our parlor meetings and personal work among the people. Our meeting-room, or chapel, is in a double house, three stories high, the ground-floor of which is occupied by a coal-dealer. The second floor, to the right of the central staircase, is used now as a store-room for cod-fish. On this floor, to the left, is our chapel. The entire third floor, right and left of the staircase, is occupied by private families. Our room was filled to the ceiling with cod-fish a few days before we came into possession of it. It is about forty feet long by thirty wide, the ceiling supported by six wooden beams. There are six windows, three on each of two sides of the room, so that we have an abundance of light and air. The owner put a fresh coat of paint on all the wood-work, and white-wash on the walls and ceilings. The house is built up against a cliff, the rough-hewn rock of which reaches to the top of the room. This is not only very unsightly, but is continually exuding an unhealthy dampness, to protect from which it has been necessary to put up a board partition. We have plain, unpainted, pine-plank benches, with and without backs, and an unpainted pine table for the desk. On the wall facing the congregation we have painted, in large letters, '*Jesu Christo, su Hijo nos limpia de todo pecado*. 1 Juan, i. vii.' In this room, we hope, by God's blessing, to lay the foundations of the first evangelical church in the north of Spain."

THE CURIOUS DROPPING OFF.

In referring to the Missionary Herald

for July, I find that April 30th I wrote that our congregation was averaging about eighty, with some twenty who came with regularity. During the month of May the merely curious fell away, and by the first of June we were left with what has proved to be quite a permanent congregation of about forty persons. With the most of these I have become more or less personally acquainted, and the work has now passed into a new phase, and we hope that it will be steady and progressive."

ANNOYANCE AND COMPENSATION.

"We are not permitted, however, to escape our little trials and excitements. On one Sabbath, there was a larger attendance than usual, the singing of the opening hymn was with spirit, and we thought we were going to have a good meeting. But in the adjoining store-room some twenty or thirty men and women were engaged, during the entire afternoon, in overhauling, packing, and carrying out cod-fish. We were almost stifled by the odors, and every now and then the work people would leave their fish-packing, and gathering in groups at our door would look in upon us. Between the smell and the noise the services were much marred. But we were not without compensation. When I was shutting up the room I was asked by one of the workmen if I would not wait a few minutes, as one of their number, not just then in, wanted to talk with me. I waited half an hour. When he came, I found him a fine, open-faced, graceful young man from Bilbao, who had recently come to Santander. He said that while working he had looked in upon our services, the simplicity and apparent sincerity of which he liked very much. He had heard all sorts of things about our religion and worship, but this was the first time he had ever had the opportunity to see anything of it. He wanted a Bible. I had none by me at the moment but the one in use at the chapel, which was rather higher priced than others, costing half a dollar. The price didn't matter. He would rather take that at once than wait until Monday and come to my house for a cheaper one. So he carried away our pulpit Bible! I said

to him, 'I have heard that you of Bilbao and the Basque Provinces are very much attached to your religion.' 'So it is,' he replied, 'but there are some of us who are determined to know what Protestantism is.' I shall hope to hear again from this young man."

QUIET METHODS.

"From the beginning I have carefully avoided all sensational methods of work, or of calling attention to our work. I have not even printed notices, or distributed circulars or cards. Every one whom I have had the opportunity of speaking to, personally, I have told of our meetings and invited to join us. In this quiet way we have made ourselves known, and I think there are not now many families in Santander who do not know of us and of our work. I have, in preaching, avoided controversy, seeking only to preach Christ; but we have not escaped attacks from the priests, who have calumniated us in their papers and denounced us from their pulpits for weeks continuously; but neither we nor any of our people have suffered any real persecution. Our congregation is made up mostly of poor people—some of them very poor. 'The common people heard him gladly.'"

CASES OF INTEREST.

"Look at this old man on the front seat, with patched clothes, his head tied in a colored handkerchief, with spectacles on, and a large Bible open on his knees. How earnestly he watches the speaker, seeming to drink in all that is said; how full of marks his Bible is; with what fervor he sings the hymns, in his sweet old-fashioned style, with quavers and slurs and many trills, but all in perfect harmony! He is our tinker. Poor old man! he has bad habits to struggle against, but his heart seems to have been deeply touched by some new power. He it is of whom Brother Thomas writes, who said to my wife, 'Your coming here has been a happy thing for me. Now I live in Christ, and I shall die in him.' Just behind him, cleanly and substantially dressed, see that middle-aged man, with a pleasant though sedate face, with spectacles, too, follow.

ing in his Bible the passage that is being read from the desk. He is a shoemaker, who has bought several Bibles, and has induced several of his friends to buy and to study them, and to attend our meetings. We have strong hope that he is a Christian. We are impressed by his simple but earnest expressions of happiness, and of love for Christ, and by his zeal in bringing others to Christ. So I can point out one and another of the congregation—men and women—in whose hearts I think the truth has found lodgment, though we may not yet say that they are converted.

THE SABBATH-SCHOOL—SINGING.

"Here are our little ones, my wife's Sabbath-school class—nine children, from seven to eleven years of age—boys and girls. How bright they all look! In many respects I consider this the most important and the most hopeful part of our work. They learn hymns and sing them with spirit, and learn passages of Scripture. All but one of them, the youngest, read, and their interest has continued unflagging. The parents of most of them would be glad to have them receive from us continued schooling during the week.

"Now hear our good people, one and all, sing a hymn, the good Spanish hymn '*Venid Pecadores*'—Come ye sinners. My wife plays the organ, and the tide of song rises full and strong. I shall be surprised if your heart is not thrilled by these fervent strains, ascending from the lips of these poor people just emerging from the bondage of a life-long superstition. But you will say, 'How is this! Is this the singing that you have complained of so much, calling it "roaring," "a chaos of sound," and such hard names.' You cannot marvel more than we do as we contrast this really stirring music with the noises that once so distressed us. Two months ago I noticed three young men who came for several successive Sabbaths, and then suddenly ceased to come. I met the leader of them on the street afterwards, and falling into conversation with him, asked him why he no longer attended our services. He replied that he belonged to an opera company then in Santander, and was very fond of music; and that the

singing in our meetings so offended his ears that he could not stand it. Looking at the matter from his point of view I did not wonder. But we have got bravely over that trial, and have entered, I hope, on a new career, with the help of the fine Smith's organ.

"On the 6th of July we were made glad by the arrival of my brother Thomas and his wife."

HOPE FOR THE FUTURE.

"This, briefly, is the result of our year's work. We feel encouraged, small as the result may seem, and take it as a promise of greater things in the future. And we believe that there is full opportunity for a much greater work in hundreds of towns in Spain. It may be urged, however, that the present disturbed condition of the country, and especially the Carlist war, is not a hopeful sign. Without debating the question in detail, I think we can safely reply, that no true missionary enthusiasm will be dampened because Don Carlos and his *junta*, assembled in the mountains of Navarre, 'by a majority of six, vote the revival of the Inquisition'; nor need we lose heart because the Carlist officials of Biscay have issued an order that all who do not attend mass on Sunday mornings shall be whipped. We cannot read the future, but we do know that revolutions do not often go backward. Freedom of conscience, and the liberty of speech and of the press, have been too long enjoyed to make it at all probable that the most reactionary government that may come into power will be able to interpose any insuperable obstacle to the spread of the gospel. Intelligent German and English friends, who have lately traveled and lived in Italy, tell us, that with all the discouragements in Spain, they think the evangelical work is quite as hopeful here as there. As for ourselves, we rejoice in the thought that, in time, with the blessing of God, there may grow up in Santander a church from which young men and women shall be willing and competent to go out as missionaries to the country around. But as we hear of villages, and towns, and cities, throughout this northwest, which is our

chosen part of Spain, that want to hear the gospel, our hearts ache, not only because we have no one to send to them, and that we must see them drift into indifferentism, or atheism, or back into Romanism, but because we see so few agencies at work that even in time will be able to meet this great and pressing want. We long to see our rich, prosperous, and happy churches at home spring to embrace the privilege of planting many missionary stations in this wide and interesting land. Do our friends realize that Spain is open to the gospel! As wonderful as the revolution in Japan is the breaking down of the wall that for centuries has shut the Word of God out from this country. The field is ours if we will but take it. The cry from Japan is—'We need, at once, twenty men.' Let Japan have her twenties, but pray remember Spain with eight, or even six! May God move the hearts of some of his servants to take up *their* cross, and to offer themselves to plant the cross of Christ in 'unhappy Spain.'

Austrian Empire.

READERS will feel special interest in the progress of the "new work" of the Board, and will be gratified to see the following letter from Mr. Clark, dated "Brnik, near Prague, September 29, 1873." It indicates both the need and the favorable prospects of work in the Austrian Empire.

PROGRESS IN THE LANGUAGE.

"My wife and I have just returned from four weeks of study with a German pastor—Pastor Kotsky, of Attersee. Separated entirely from those who speak English, and not allowing ourselves to read any English excepting the Bible, we have made September by far the most profitable month of study. Pastor K. is one of the very few earnest Christian ministers of Austria. He took a very brotherly interest in us, and in order to make my progress greater, urged upon me first the 'altarrede,' or short sermon, and then, the following Sabbath, the full sermon from the pulpit."

RELIGIOUS CONDITION OF THE PEOPLE.

"While I feel that I have hardly commenced the study of German, it still fills my heart with great joy to know that I can now begin to preach to those who are hungering for the Bread of Life, to those also who are enveloped in the darkness of superstition; and to thinking men who, through the bad example and teaching of priests, are fast drifting toward infidelity. The majority of the students, for example, in Prague University, are skeptical; nor is there occasion for surprise at this when one considers the hypocrisy which they daily witness. Our teacher, a Catholic student, says he has been saved from infidelity through the influence of our Christian circle. In preaching for Pastor K., I was of course addressing a Protestant audience, in which all above the age of fourteen were church-members, yet not one fourth of them were true Christians. The prevailing system here, in Protestant churches, of bringing the unconverted as well as the converted into church relations, in short, making no distinction between parish and church, is fraught with great evils. Laxity in church-discipline, deplorable enough in America, is tenfold greater here. Christian activity is something quite unknown. The pastor must do all that is done, and since the majority of pastors give no evidence of true piety, scarcely anything is done, even by them, to evangelize the masses.

"The Catholic church in the village where we have been belongs to the 'Wallfabrikirchen'—churches to which pilgrimages are made. It is regarded as a special place of mercy, because it contains a peculiar picture of the Virgin Mary. The fabulous history of this picture is painted on the walls of the church. I never read anything more absurd; yet thousands of poor deluded souls believe it all, and worship the picture with marked adoration. Under a crucifix of this church is a communication from the Pope, granting perfect indulgence, three times a year, to those who receive the sacraments and then pray before the cross in the meaning and intention of the Pope. Think of praying, not 'Thy will be done,' but 'The Pope's will be done'! In the same communication is the following:—

'Daily Indulgences. Seven years and two hundred eighty days' indulgence so oft as one prays seven "Ave Maria" to the honor of the seven pains of Mary. Five years two hundred eighty days indulgence so long as one prays five "Pater unser ave Maria, and Glory be to God the Father," to the honor of the five holy wounds of Christ. These indulgences are available for all time, and can, through intercession, be placed to the account of poor souls' [in purgatory].

"With such instruction before the people, and a priest who usually spends Sunday afternoon at the hotel in card-playing and drinking, it is no wonder that the ignorant are very superstitious, and the thinking class skeptical.

"I visited a teacher in the vicinity who, through timidity, has felt that he could do nothing in the work of evangelization. He very gladly received some interesting Christian books and tracts, and began at once to use them with success among his neighbors. He consented to establish a weekly meeting in his school-room. May the Lord give him courage and wisdom for the work. My time was so thoroughly engrossed in study that I had but little opportunity for personal work. Some good seed, however, was sown."

HELPERS — NEED OF BOOKS.

"On our return we visited our colporter, in Budweis. He is an earnest Christian man who will do much good. He is studying Bohemian with great zeal, and will soon be able to enter more actively upon work among the people. He has sold quite a number of books and tracts; in some cases he has lent them, and to some, where in his judgment it seemed best, he has given them. We called upon the professor who is translating for us some English tracts and books, into the Bohemian language. He is a superior scholar, and although a Catholic, is ready to do such work for us. The need of Christian literature in the Bohemian language is very great. Our work is hindered at every step because there is so little to put into the hands of those who are not only willing, but anxious to read.

"Yesterday the service which we held here, in our rooms, was well attended—nine Catholics present. It was conducted by a theological student whom we hope to station soon in one of the cities of Bohemia where the gospel is not preached. Each passing week deepens our impression of the magnitude and the pressing need of just that work which the Board proposes to do in Austria."

MISSIONS OF OTHER SOCIETIES.

BOARD OF MISSIONS OF THE REFORMED (DUTCH) CHURCH.

THE last Report of this Board gives a total income for the year of \$83,948.61; so that the debt which has so seriously hindered the work since 1867, has been removed." The appropriations for the present year are \$59,000. These are less than the estimates sent by the missions, and "the work is still restricted by the want of money." The Report states: "The field of our missions is steadily enlarging. At the Northern and Southern extremities of the territory occupied by our brethren in India more than a score of villages have recently sought Christian instruction from us, while many other set-

tlements are almost decided to follow their example. By the Holy Spirit going before them and enlightening and converting the souls of men, our brethren in China have been led to the border of a large, fertile, beautiful and populous region, never before visited by a preacher of the gospel, and where there are no serious obstacles to the free proclamation of the Word of Life. The opportunities to perform Christian work in Japan are almost innumerable and of the most inviting character. We need men. The health of our missionaries is failing under the great and constant increase of the work demanding their attention, and there is reason to fear that an enterprise, pros-

perous in every department, will receive a serious check from the lack of men to carry it forward. We need the importunate prayers of the people of God. . . . And, large and praiseworthy as has been the liberality of the past, we must call for still more generous gifts, that increasing wants may be supplied."

The following table presents the general summary of the mission statistics:—

	China.	India.	Japan.	Total.
Stations	1	8	4	13
Out-stations	8	54	..	62
Missionaries	4	7	8	16
Assistant Missionaries	3	9	7	19
Native Ministers	6	12	..	7
Catechists or Preachers	9	20	2	37
Assistant Catechists . . . . .	..	4	..	4
Bible Readers . . . . .	..	25	..	25
Schoolmasters	8	21	..	29
Schoolmistresses . . . . .	..	13	..	12
Coporters . . . . .	..	23	..	22
Academies . . . . .	..	94	..	94
Day Schools	8	40	4	62
" " Scholars in	127	697	100	924
Medical Students . . . . .	..	5	..	5
Theological Students	7	..	..	7
Churches	7	17	1	25
Communicants	528	738	32	1,298
Added on Confession in 1872	50	66	26	142
Number in Congregations	2,000	3,246	100	5,346
Dispensaries, with beds	1	2	..	3
Patients treated in 1872	5,040	12,000	..	17,000

FREE BAPTIST MISSION.

A report of "the American Free Baptist Mission in Lower Bengal," for the year ending in March last, printed at the mission press in India, has been received. It would seem to indicate much prosperity in the work, though the mission has been afflicted by the death of Rev. B. B. Smith, "the first male missionary," and has now in the field apparently, but two men from the United States, James L. Phillips, M. D., and J. Phillips. There are 5 American ladies, 7 native "preachers," and 6 native "lay preachers." The stations are 4, and the four churches number 360 members. 86 were added by profession within the year. In two station fields there are reported 63 Santal village schools, with 1047 pupils. There are also schools of a higher grade,—at least one "training school," "one industrial school,"

a "girls' home," an "orphanage," and at another station a "boys' orphan asylum." A good amount of "Zenana work," is also reported, with town and village work. The report notices aid received in India during the year, as follows: Private donations and subscriptions, 2,734 rupees; from Government Famine Orphan Fund, 4,883 rupees; government grant-in-aid for schools, 5,056 rupees. In all, about \$6,336, gold.

WESLEYAN METHODIST MISSIONARY SOCIETY (ENGLISH).

In presenting, from the last Annual Report, the statistical summary of the missions of this society, it should be stated again, as it has been in past years, that much the larger part of the stations, missionaries, church members, etc., are not among the heathen, but in nominally Christian lands, in British dependencies, and among English colonists abroad. Even in Africa, Ceylon, and India, the operations are largely among English speaking people, not among the native, pagan population.

The Report of this year states: "All our mission fields possess a distinctive character, and may be classified—(1) as Missions to nominally Christian countries, in which Popery, or an unevangelical Protestantism equally opposed to the truth, is prevalent, or (2) Missions to Colonies mainly British in their character, or (3) Missions to the West Indies, among the descendants of the emancipated Negro population, or (4) Missions to Heathendom of India, China, Africa, America, Australasia, and Polynesia."

"Missions to purely Heathen countries stand in a very different position from missions to Colonies, in which identity of race and language affords peculiar facilities for the propagation and reception of new ideas. . . . In India, our missionaries are beginning to hope; they say 'Every year the prospect brightens a little; 'We are much encouraged by the success with which we have been blessed in our efforts to raise efficient native agents, and by the progress which our schools are making.' This is the opinion of our brethren in

Continental India. In the Tamil and Singhalese Districts, in the Island of Ceylon, our prospects are very bright. An educated native ministry, and churches rapidly advancing towards selfsupport, are proofs that the labors of our missionaries have not been in vain. In the Calcutta, Mysore, Madras, Tamil, and Singhalese Districts, we have 75 missionaries, 2,976 members, 13,897 children in the schools, of whom 3,765 are girls. In the Canton and Wuchang Districts [China] we have 11 missionaries, with 178 members, and 386 children in the schools."

"The Polynesian missions, under the care of the Australasian Conference, carried on mainly in the Friendly and Fiji Islands, have been among the most successful of modern missions. The Friendly Islands, governed by Christian King George, may be regarded as Christian, and, as such, no longer a mission. In Fiji, the rapid influence of European Colonists, from the Australian Colonies, is producing complications in the government and in all the relations of society, which are likely to result in serious evils, unless met by the establishment of some legal authority which would command obedience and inspire confidence. The statistics of these missions speak for themselves: 23 European missionaries labor in connection with 63 native missionaries and 906 native catechists, and 1,796 local preachers; the number of church-members is 33,149. There are above 133,000 attendants at public worship in 802 chapels and in 357 other preaching places. The work of education has not been neglected: 1,568 day schools, taught by 148 head teachers, and by 2,469 subordinate masters, return 53,804 day scholars, and about the same number attend the Sunday-schools, in which there are 3,551 teachers. The statistics of the *Maori Mission* in New Zealand are included in the colonial returns of the Australasian conference. Marvelous is the retrospect: a generation ago the Fiji Islanders were cannibals. *What hath God wrought!*

The statistics of all the missions are as follows:—

GENERAL SUMMARY.

I. *Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.*

Central or Principal Stations, called Circuits	242
Chapels and other Preaching Places, in connection with the abovementioned Central or Principal Stations, as far as ascertained	2,040
Ministers and Assistant Missionaries, including Supernumeraries	327
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	1,122
Unpaid Agents, as Sabbath-school Teachers, etc.	5,752
Full and accredited Church Members .	73,591
On trial for Church Membership . .	7,384
Scholars, deducting for those who attend both the Day and Sabbath-schools	64,290
Printing Establishments	4

II *Other Missions of the Society, having also relation to Conferences in Ireland, France, Australasia, Canada, and Eastern British America.*

Central or Principal Stations, called Circuits	605
Chapels and other Preaching Places .	4,607
Ministers and Assistant Missionaries, including Supernumeraries	798
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	3,661
Unpaid Agents, as Sabbath-school Teachers, etc.	18,551
Full and accredited Church Members .	96,769
On trial for Church Membership . .	8,332
Scholars, deducting for those who attend both the Day and Sabbath-schools ¹	181,443
Printing Establishments	3

Recapitulation.

Central or Principal Stations, called Circuits, occupied by the Society in various parts of the world	847
Chapels and other Preaching Places .	6,647
Ministers and Assistant Missionaries, including Supernumeraries	1,125
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	4,783
Unpaid Agents, as Sabbath-school Teachers, etc.	24,303
Full and accredited Church Members .	170,360
On trial for Church Membership . .	15,816
Scholars, deducting for those who attend both the Day and Sabbath-schools ¹	245,733
Printing Establishments	7

¹ These returns are deficient.

The receipts of the Society are given thus:—

Home Receipts.

Mission House Donations, Subscriptions, etc.	£3,359 17 4
Home Districts, including England, Wales, Scotland, and Zetland . . .	89,068 17
Hibernian Missionary Society (exclusive of Christmas Offerings) . .	3,623 9 9
Juvenile Christmas Offerings . . .	10,557 4 4
Legacies	7,298 15 2
Dividends on Property to secure Annuitants	929 15 2
Interest on Centenary Grant . . .	450 0 0
Total Home Receipts . . .	£115,287 3 4

Foreign Receipts.

Affiliated Conferences and Mission Districts	41,623 9 1
	£156,910 12 5

The total of payments was £150,648 5s. 11d.

(ENGLISH) GENERAL BAPTIST MISSIONARY SOCIETY.

THIS Society has had a mission in Orissa (India) for more than fifty years. The last (fifty-sixth) Annual Report notices a more favorable condition of the treasury than had been reported for twenty years,—a balance on hand of £269 7s. 3d. The income for the year was £9,664 6s. 8d., about \$48,321. Of this sum only £2,976 14s. 3d. came from contributions and legacies at home; while donations, subscriptions, and grants for maintenance of famine orphans, received in India, amounted to £4,561 12s. 6d., and the income from the mission printing press was £1,423 18s. 11d. The stations reported are six, with five branch stations. There are five missionaries, seven female assistants, fifteen native preachers, and three native assistants. Thirty-two persons were baptized within the year, and the present number of church members is 649. The pupils in schools, asylums, and orphanages, number 1,299.

FREE CHURCH OF SCOTLAND.

THE August number of the Free Church Record gives the following statistics of the foreign missions of that church, introducing them with a single sentence from the Report: "Never before, as the committee believe, in the history of these missions, has a report been submitted containing so much that is satisfactory and cheering, and that is so well fitted to call forth thankfulness for most manifest tokens of the divine blessing, and fervent prayer for a yet larger outpouring of the Holy Spirit on the labors of our agents. The institutions, without exception, never were in a state of more thorough efficiency."

STATISTICAL ABSTRACT OF FREE CHURCH MISSIONS.

	INDIA.	SOUTH AFRICA.	TOTAL.
<i>Central and Branch Stations</i>	51	33	84
<i>Christian Agency—</i>			
Ordained European Missionaries	18	6	24
Ordained Native Missionaries	9	..	9
Licensed Native Preachers	1	..	1
European Missionary Teachers, Male . . .	5	5	10
Female	4	2	6
East Indian Teachers, Male	6	..	6
Female	6	..	6
Native Teachers and Evangelists, Male . .	44	24	68
Female	35	4	39
European Catechists . . . . .	..	2	2
Native Catechists	24	1	25
Scripture-readers, Exhorters, etc.	9	23	32
Colporters	4	1	5
Bible-women	7	..	7
Total Number of Christian Agents	172	68	240
<i>Native Churches—</i>			
Communicants	731	1,248	1,979
Baptized Adherents, not Communicants—			
Adults	309	About 1,050	1,365
Children	606	..	..
Admitted on Profession since commencement of the Missions . . .	1,354	About 2,900	3,854
During the year there have been—			
Adults baptized, or admitted on Profession . . .	63	19	121
Children baptized	42	130	172
Candidates for Baptism or for full Communion	25	308	533
<i>Institutions and Schools—</i>			
Number of	121	29	150
Anglo-Vernacular—			
Male Scholars	4,903	..	4,903
Female "	267	..	267
Vernacular—			
Male Scholars	1,681	..	1,681
Female "	1,644	..	1,644
Total under Instruction	8,195	1,327	10,018

MISCELLANY.

ARE FEMALE CHILDREN DESTROYED IN CHINA?

The "Female Missionary Intelligencer" (London), for October, gives a proclamation, recently issued by a Chinese Provincial Treasurer, in which the Treasurer says:—

"The Provincial Treasurer of Hupei has to issue a proclamation prohibiting, in the strongest terms, the drowning of female children.

"In ancient times the girl T'ying begged His Majesty Wên to permit her to sacrifice her liberty in order that her father, who was in disgrace, might be released from bondage. In another case again, the girl Mulan wished to serve as a soldier, in order to take upon herself the liability of her old father to serve in the wars. These instances show with what filial instincts girls of old were imbued. At the present time, too, the Treasurer apprehends, there is no lack of daughters equally ready to sacrifice themselves to their parents, or to render the names of their family as illustrious by filial acts of devotion. Such being the case, how comes it that the female infant is looked upon as an enemy from the moment of its birth, and no sooner enters the world than it is consigned to the nearest pool of water? Certainly, there are parents who entertain an affection for their female infants, and rear them up, but such number scarcely 20 or 30 per cent.

"The reasons are either (first) that the child is thrown away in disgust because the parents have too many children already, or (second) that it is drowned from sheer chagrin. . . .

"Now all these are the most stupid of reasons. People seem to be ignorant of the fact that no men are born from heaven without some share of its blessings; and that hunger, cold, or bodily comfort, are matters of predestination. . . .

"The late Governor, hearing that this wicked custom was rife in Hupei, set forth the law some time ago in severe prohibitory proclamations; notwithstanding this, many poor districts and out-of-the-way

places will not allow themselves to see what is right, but obstinately cling to their old delusion.

"Hia Chien-yin, a graduate from Kiang-hia, and others, have lately petitioned that a proclamation be issued once more, prohibiting this practice in strong terms.

"The Treasurer has now to issue this prohibitory proclamation, for the information and instruction of the people and soldiery of the whole province:—

"Wherefore you are now required and requested to acquaint yourselves all, that male and female infants being of your own flesh and blood, you may be visited by some monstrous calamity if you rear only the male and drown the female children.

"Let all henceforth start up from their delusive lethargy, and exhort their neighbors to eschew this dreadful abomination; let them cause their families and neighbors to become alive to its terrible nature, and with one will and consent wrest themselves from under its pernicious influence.

"If these exhortations are looked upon any more as mere formal words, and if any people with conscious wickedness neglect to turn over a new leaf, they will be punished (but with one degree of additional severity) under the law providing for the punishment of willful homicide of children and grandchildren.

"Relatives living with such offenders and neglecting to rescue the children, or deliberately inciting the parents to drown them, will also be severely dealt with."

"Beware and obey! Beware!"

A LAWYER'S VIEW OF MISSIONS.

THE following passages are from one of "a New York lawyer's" letters from abroad," which appeared in the "New York Observer" of October 23d:—

"In taking a general survey of sects and nationalities in the Turkish Empire, and particularly in Syria, no one can fail to be impressed with the position of Protestants. They stand on peculiar vantage

¹ Henry Day, Esq.

ground for influencing these rival sects. They have the respect and confidence of all. They have to give what all are looking for — education. While the Moslem despises the Greek, the Greek the Papist, and the Druzes all of them; and while the system of each of these sects is fast giving way, Protestantism alone challenges the respect of all. It has the peculiar means of reaching them all indirectly, if not directly; and it alone can gather them into the true fold of a pure Bible Christianity. . . .

"The American churches are spending a large amount of money, talent, and life, to propagate the gospel in foreign lands. . . . Under such circumstances the whole Church, and every individual member, ought to have some positive views about the work, the duty of it, the hopefulness of it, the mode of conducting it, the extent and nature of it. But, on the contrary, I am persuaded that the churches, as a whole, have very loose views about this whole mission work. They know little about it, not even where the stations are located. On this whole subject many act, when they act at all, ignorantly and blindly, because the General Assembly or Synod so directs. Others doubt if any real good will be done by foreign missions. Others still expect the heathen to be converted by a miracle, — a nation in a day. Few look upon the work as it is — a great business, to be accomplished by means adapted to the end.

"The work to be done is to effect a permanent change of the whole mind and heart of nations, to root out superstition and error, and substitute light and knowledge, — to educate the whole intellectual and moral character of the whole people. This is the work of missions. Now, what are the human instrumentalities capable of effecting such a mighty change? Without looking for Pentecostal miracles, has the Church at her command the means for such a herculean labor; or is it the height of credulity to undertake it? I am persuaded the Church has in her power agencies mighty enough, when in full operation, to accomplish this work, great as it is, and we may expect the divine blessing to go with them."

The writer specifies different agencies employed and to be employed by missions, — schools, native preachers and teachers, female education, Bible women, the press, etc., and then adds: —

"The Protestant Church has never had so fair a prospect before it as now in the Ottoman Empire. The results of forty years of labor, of great and good men living and dead, are now beginning to show themselves. The harvest is fast ripening. But nothing is so important now as to make sure of what we have done. Keep up a strong corps of teachers, preachers, and scholars, keep the press going, scatter the Bible and tracts, sustain the schools, finish the colleges, and fill them with able professors, and you will have a power emanating from Beyrut and Constantinople which will shake the whole land, — which will work changes in a few years among all Arabic-speaking people to the astonishment of the Christian world. My observations in foreign countries force this conviction upon me, that if the munificence and faith of the Christian Church are equal to her opportunities, the whole world lies a conquest at her feet. Let all her members consecrate their surplus wealth and devote their prayers to this end, with an abiding faith in God and his word, and soon she may raise the heavenly anthem, 'Alleluia, for the Lord God omnipotent reigneth.'"

A MEETING IN ZULU LAND.

The following is from the "Natal Colonist," of July 25, 1873: "Your well known interest in whatever relates to advance in civilization among the colored natives of this colony, induces me to report to you concerning the annual meeting of native Christians connected with the American mission stations. This meeting has become an institution among them, and is always an occasion long anticipated and prepared for, and thoroughly enjoyed. This year the gathering was at Umtwalumi, commencing the evening of July 2d.

"At four o'clock P. M. of that day was observed from the mission house, on the hills to the east, the sudden appearance of

a troop of forty or fifty horsemen, who speedily joined the footmen and those conveyed in wagons who had already arrived. They came from Mapumulo, Esidumbini, Umsunduzi, Inanda, Amanzimtote, Ifumi, Amahlongwa, Ifafa, Umzumbi, Newspaper (significant name), Itafamasi (the valley of milk), High Flats, and other places, — some accompanied by their wives and children, all neatly dressed, some richly, most with some regard to taste.

"The happy and Christian greetings, accompanied frequently with the fervently expressed wish that spiritual blessings would accompany their advent to Umtwalumi, did one's heart good to see and hear. Several of those who came, and are now preachers and teachers, eighteen years ago were pupils in the mission school at Umtwalumi, and had not looked on the happy valley of their school-days since they left. Then there was not a native Christian in all this region; now they beheld with joy — as 'in a dream' one said — a white church, and saw all around the plain houses of native believers, comfortably furnished, inviting them to the hospitality of Christian homes.

"During the day many cattle had yielded up their lives to make welcome the expected guests. At half-past five o'clock the church was crowded to overflowing with worshippers. The meetings were wholly conducted by natives up to Sunday, when Mr. Rood and Mr. Wilder aided. Sermons were preached twice a day during the remainder of the week, and in the evenings were held meetings for prayer and conference.

"The first daily meetings were at seven o'clock A. M. The grass was then crisp with frost, but always the house was full. At noon only a portion of those assembled could be accommodated inside the church, and hence the preachers, discarding the platform, took their stand in the doorway, preaching to those outside as well as those inside — to the great discomfort of the latter, who were obliged to sit with their necks twisted half way round in order to see the preacher. Two or three of the preachers who spoke were very eloquent. Two of them we noticed

had voices of that tone and power that would make the reputation of any English clergyman who might have ideas worth proclaiming.

"On Sunday a large assembly, from 500 to 800, came together from the surrounding tribes, and the gatherings of people found shade and seats under a vast fig-tree in the mission garden. With the great branches overhead, and the rows of tall orange and lemon trees, and rose hedges on three sides of the assembly, they had a temple not unworthy of the occasion.

"In the evening of Sunday, the church was filled to its utmost capacity with those who came especially to pray 'Thy kingdom come.' It was the monthly concert of prayer. . . . And on this occasion at Umtwalumi the evening was too short for the many who wished to speak even a few words of exhortation and prayer.

"This annual meeting of the native Christians is the time when their yearly contributions for home missionary work in Natal are collected. For many years they have sustained two men as missionaries, and now they have a surplus of funds and call for more men. Nearly £80 were contributed at this meeting.

"Various topics of practical interest came up for consideration, such as the extension of the mission work, the establishment and support of schools, church discipline, the pay of pastors of churches, etc. . . . Any one attending this meeting, and understanding their language and history, and listening to their noble sentiments and Christian aspirations, would not have been ashamed to say, — They are men and brethren."

"AN HUNDRED FOLD MORE."

Mrs. Doane, of the Micronesia mission, unable to live on Ponape, it will be remembered left her husband alone there, a second time, some months ago, seeking for herself, alone, a more healthful climate. Having spent some months in California, she sailed on the 1st of September to join her brother in the Japan mission. Just before sailing she wrote from San Francisco: "I am much recruited

by these months in California. Happy, blessed months they have been, for Jesus has kept my hands full of precious work for him. Oh, how can I contain all the happiness he gives me? I wish I could shout to the world around the joy of making sacrifices for Jesus, of being wholly consecrated to him, of sharing in this blessed missionary service! Are Christians blind that they do not see what a glorious privilege it is? I shall keep shouting it back, hoping to wake up some souls."

BIBLIOGRAPHICAL.

The Story of Madagascar. By Rev. JOHN W. MEARS, D. D. Philadelphia: Presbyterian Board of Publication.

No portion of the history of modern missions, or of Christianity in modern times, is more worthy of careful study than that which stands connected with Madagascar. The Christian public is not wholly unacquainted with the facts, which, however, are not likely to be too well known. This little volume, of 313 duodecimo pages, is another attempt to direct the thoughts of readers—specially, as the first fifty pages seem to indicate, of young readers—to these facts; and every worthy attempt to do this is to be welcomed. The volume would make a very fitting addition to any Sabbath-school or any family library; not for perusal by the smaller children, but by "young people" and adults. And let not the reader be discouraged as he glances at the first five chapters. The book improves greatly as it passes beyond the part to which the title chosen is more especially appropriate, to the story of missions in, and "the martyr church of Madagascar." The writer himself became more interested, probably, and certainly his readers will become so.

The work of English missionaries on the island was commenced in 1820. After only nine years, the king who had encouraged them was succeeded by a queen whose hostility to Christianity was inveterate and became more and more deadly. Terrible persecutions began in 1835, and in 1836 the last missionary had left, and the in-

fant church was without foreign guidance. But the reign, for thirty-one years, of this bloody queen, furnished, as our author tells us, "the grand occasion for testing the sincerity and quality of the Christian principle which had sprung up from the teaching of the missionaries in the heathen soil of Madagascar. It furnished the most terrible ordeal through which a newly-planted Christianity has passed in our day. It called forth a heroic and victorious form of piety, such as the favorable attitude of the world in general toward Christianity is not adapted to produce. From the tangena-bowl, from the rice-pits, from the terrible precipice, from the spear, the stoning, the burning pile, from dreary wanderings in pathless woods, from slavery and crushing toil, came the almost unvarying witness to the sublime reality and power of the new life-principle implanted in the hearts of these poor islanders. The church of Madagascar, in all its weakness, was so mighty, through the rock Christ Jesus, that the gates of hell could not prevail against it. It is quite without a parallel in the history of modern missions that a church barely planted in heathen soil should undergo a quarter of a century of persecution from the constituted authorities of the country, cut off from all communication and sympathy with the Christian world, and should come out of the trial not only with its spiritual life in full vigor, untarnished by heathen admixture or conformities, but multiplied several fold in numbers, advanced in all Christian graces, and firmly rooted as a popular faith not only among the masses, but among nobles, the military, and even in the royal family itself."

The progress of the Christian cause since the persecutions ceased and mission laborers returned to the field, is indicated in some measure by the following statistics: "The annual report of the mission, received by the London Missionary Society, June, 1871, showed a total of 13 stations and 621 out-stations, with 25 native pastors; 1,986 native preachers; 20,951 church-members; 231,759 in the congregations; 359 schools, and 15,837 scholars; and £3,611 voluntary contributions in 1869."

GLEANINGS.

— The contributions of the church at Hilo, Sandwich Islands, for the last year reported, were \$3,354. Mr. Coan wrote in August last: "The monthly concert contributions are still well sustained. More than \$100 for June, when I was absent. For July \$130, besides \$128.50 by the women, for Christian work. Our women have raised \$200 for a girls' boarding-school, and we are waiting to see it started at Kohala, when our people will give \$200 or \$300 more."

— Dr. Blodgett wrote from Peking recently: "We learn that one of Miss Porter's pupils, a member of our church, who left us last year, has been taken into the palace of the Emperor, and is now a waiting-maid to the Empress Dowager."

— "Dr. Williams has nearly finished the printing of his Dictionary, and is expected in Peking in June."

— "Dr. Legge of Hongkong, the translator of the Chinese Classics, recently visited Peking. He has lived 34 years in the East, and has seen the number of native Christians in China rise from 6 to 10,000."

— At the close of a Sabbath service at Beirut, Syria, recently, a young man met Dr. Jessup at the door and said: "Fereedy and I are in great trouble. Our little girl, of nine months, is dead, and now our little boy, of three years, is dangerously ill, and we want you to pray for him. We are Greeks, but we feel that you know how to pray better than we do, and the effectual, fervent prayer of the righteous man availeth much. Fereedy is your pupil, and says she knows you will pray for our little Hareeb." . . . On Monday noon Dr. Jessup went to the house and found the little fellow decidedly better, and the father burst out: "We knew you were praying, for our child grew better from the time I left you."

— Dr. Jessup relates another recent incident, of like kind, at Beirut, showing how Protestant prayers are regarded by the people: "A young Moslem of an aristocratic family, who had been some time in Mr. Bistany's school, came in great anxiety to a Protestant young man and said: 'I beg you to pray for me that

I may escape the draft and draw a white paper. I went to the Moslem Sheikh and asked him to pray for me, and he would not, and laughed at me. I know that you Protestants ask what you need from God and he grants it, and there are no prayers like yours.' So Khalil, who is a converted Druze, went around to Sit Khozma, who was one of Dr. DeForest's pupils, and she promised to pray for the Moslem. . . . He drew a white paper and came back to Khalil in perfect delight, declaring that there is no prayer like that of the Christians."

— The country in India where the Tamil language is spoken is said to cover an area of 60,000 square miles, — about equal to England and Wales. The population is about 12,000,000. The number of (nominal) Protestant Christians among these is 118,000, and the number of native Christian ministers (pastors) not far from 100.

— A native preacher at Bombay writes to a friend in Scotland respecting the appointment of a native missionary, who "is to labor all over Salsett, having his headquarters at Thanna." The preacher says: "I am sure you will rejoice to hear of this movement. It is altogether a novel enterprise as regards India, at least Western India. A native Christian going forth as a herald of the gospel among his countrymen, as an agent of a native Christian Alliance, is altogether a new phase in our native Christianity, and it fills my heart with joy, gratitude, and hope."

— Mr. Spaulding, says the Presbyterian "Record," recently visited the Spokane Indians, who live not far from the Nez Perces, of Idaho, and found a remarkable religious movement among them. He baptized one hundred and sixty-four persons, and was told that three hundred more were ready for baptism.

— The Presbytery of Ningpo, China, recently ordained three native pastors, settling them over churches recently organized. Two of the churches under the care of the Presbytery are taking steps to support their pastors, and the feeling in favor of self-support is increasing in other churches.

—The new premises of the Fiji Islands Training Institution, of the English Wesleyan mission, were opened at Navulua in March last. About 4,000 chiefs and people, from all parts of the group, were present. An address was made by the king, who "rejoiced greatly in the Institution." It was first opened on a smaller scale in 1857. The number of pupils this year is 55. The number of nominal Christians in the group of islands has risen 109,000.

—The New York "Independent" gives an interesting account of the organization, on the 20th of September, of a second church in Japan, — the first church in Tokai (Yedo). There were present eighteen foreigners and eighteen Japanese, but the organization of the meeting, as well as of the church, was left entirely in the hands of the Japanese. The church at Yokohama, in reply to a letter of request, cordially assented to the organization. Rev. David Thompson was elected *acting* pastor of the church, until it can have a native Japanese minister. The proceedings were "open to all comers," and went forward "under the very shadow of the government of Japan."

—Rev. Paolo Grassi, Canon of the Basilica di Santa Maria Maggiore, Rome, has renounced the Romish faith, and been baptized and admitted to the Lord's Supper in the Baptist Chapel at Rome. It is stated that attempts have been made by Papists to poison him.

—In connection with the recent departure of Dr. Hamlin from Constantinople, on his return to the United States, the English and American residents of Bebek signalized their sense of obligation, and estimation of his and Mrs. Hamlin's character, by presenting to them a service of silver plate of most beautiful construction, and to him a valuable gold watch, at a cost of nearly £100 sterling. It was a tribute

well deserved, and bestowed in a manner to enhance the value of the gift.

MARRIAGE.

At Broosa, Turkey, Sept. 17, by Geo. W. Wood, D. D., Rev. John W. Baird, of the European Turkey mission, to Ellen, daughter of Rev. Sanford Richardson, of Broosa, Western Turkey mission.

ARRIVAL.

Mr. and Mrs. ATKINSON and Mrs. DOANE, who sailed from San Francisco for Japan, September 1st, arrived at Kobe, September 28th.

DEPARTURES.

REV. MYRON WINSLOW HUNT, son of Mr. Hunt, mission printer at Peking, China, and Mrs. Laura A. (White) Hunt, from Norwalk, Ohio, sailed from San Francisco in August last, to join the North China mission. No notice of the day of sailing has been received. Mr. Hunt is a graduate from Amherst College and Union Theological Seminary.

Mrs. Cora W. Tomson, of New Haven, Conn., sailed from New York for Liverpool, September 20, on the way to join the Western Turkey mission.

Rev. C. C. Baldwin and wife, of the Foochow mission, China, sailed from San Francisco, October 1, returning to their field. Rev. Horace H. Leavitt, of Cambridgeport, Mass. (educated at Williams College and Andover Theological Seminary), Rev. Granville M. Dexter, of Oakland, California (educated at the Pacific Theological Seminary), Mrs. Florence (Ashley) Dexter, and Miss Mary E. Gouldy, of Newberg, N. Y., sailed from San Francisco, October 1, to join the Japan mission.

DONATIONS RECEIVED IN OCTOBER.

MAINE.		MASSACHUSETTS.	
Cumberland county.		Barnstable county.	
Brunswick, Cong. ch. and so.	175 00	Falmouth, 1st Cong. ch. and so.	25 50
New Gloucester, Cong. ch. and so.	81 70	m. c.	
North Yarmouth, Cong. ch. and so.	7 00	Berkshire county.	
Portland, State st. ch. and so.	240 55;	Mill River, Cong. ch. and so.	29 00
Plymouth ch. and so.	28.07; St.	Monterey, Cong. ch. and so.	16 10
Lawrence st. ch. and so.	25; a	West Stockbridge, Village Cong. ch.	
friend in Williston ch.	2.50;	and so.	36 71—81 81
Yarmouth, a friend in 1st church,	296 52	Boston and vicinity.	
Franklin county.		Boston,	441 70
Temple, Cong. ch. and so.	5 00	Chelsea, Winn. ch. and so.	177 20
Hancock county.		Winthrop, Eva May Hall,	5 90—624 80
Bucksport, Cong. ch. and so.	50 00	Bristol county.	
Castine, Samuel Adams,	50 00—100 00	Norton, Trin. Cong. ch. and so., by	
Kennebec county.		Mrs. E. B. Wheaton,	50 00
Richmond, Cong. ch. and so.	30 00	Brookfield Ass'n. William Hyde, Tr.	
Lincoln and Sagadahoc counties.		Brimfield, Cong. ch. and so.	187 65
Alna, Cong. ch. and so.	10 00	Brookfield, Cong. ch. and so.	127 48
New Castle, Cong. ch. and so.	5 00	Charlton, Cong. ch. and so.	73 00
Union, Cong. ch. and so.	18 20—34 20	Gilbertville, Cong. ch. and so.	8 30
Penobscot co. Aux. Soc. E. F. Duren,		Holland, Cong. ch. and so.	29 61
Tr.		New Braintree, Cong. ch. and so.	91 75
Brewer, 1st Cong. ch. and so.	12 35	North Brookfield, 1st Cong. ch. and	
Orono, Cong. ch. and so.	22 00—24 35	so., J. E. Porter, to const. SOPHIA	
Somerset county.		Smrson, H. M.	100 00
East Madison, S. B. Stevens,	1 00	Southbridge, Cong. ch. and so. (of	
Union Conf. of Churches.		which from S. M. Lane, to const.	
Otisfield, Mr. Lovell,	5 00	Rev. J. E. FULLERTON, H. M., 50; 219 11	
York county.		Spencer, Cong. ch. and so.	337 80
Biddeford, 2d Cong. ch. and so.	30.73;	Sturbridge, Cong. ch. and so.	121 47
G. H. Adams, 25;	55 73	Ware, East Cong. ch. and so. (of	
South Berwick, Cong. ch. and so.	37.60; John Plumer, to constitute	wh. from L. N. Gilbert, to const.	
LAWCOLN LYONS, H. M., 100;	157 00—193 33	MINERVA COLLINS, H. M., 100; from	
—, a friend of missions,	1 50	William Hyde, to const. BESSIE	
	984 60	HYDE, H. M., 100; 1,396.42; 1st	
		ch. and so 60.30;	1,455 62
		Warren, Cong. ch. and so.	111 75
		West Warren, Cong. ch. and so.	17 00
		West Brookfield, Cong. ch. and so.	67 30—2,966 84
		Dukes and Nantucket counties.	
		Vineyard Haven, a friend,	20 00
		Essex co. North.	
		Amesbury and Salisbury, Cong. ch.	
		and so.	30 00
		Groveland, Cong. ch. and so.	11 50
		Ipswich, 1st Cong. ch. and so.	33 76
		Salisbury, Mrs. Abby Morrill,	30 00
		West Newbury, 1st Cong. ch. and so.	5 00—113 28
		Essex co. South Conf. of Ch's. C. M.	
		Richardson, Tr.	
		Beverly, Dane st. ch. and so. m. c.	12 58
		Boxford, 1st Cong. ch. and so.	48 05
		Wenham, Cong. ch. and so.	23 85—94 48
		Franklin co. Aux. Soc. William B.	
		Washburn, Tr.	
		Leverett, Cong. ch. and so.	18 25
		Hampden county, Aux. Soc. Charles	
		Marsh, Tr.	
		Chester, Centre ch. and so.	10 00
		Chicopee, 2d Cong. ch. and so. 41 58;	
		3d Cong. ch. and so. 29.15;	70 73
		Holyoke, 2d Cong. ch. and so.	112 00
		Palmer, 2d Cong. ch. and so.	12 40
		Springfield, 1st Cong. ch. and so.	
		193 69; a friend, 1,000;	1,193 69
		Westfield, 1st Cong. ch. and so.	92 56
		West Springfield, Park st. ch. and so.	19 60
		Unknown,	4 50—1,515 48
		Hampshire county, Aux. Soc. S. E.	
		Bridgman, Tr.	
		Hadley, Russell ch. and so. m. c.	8 15
		Northampton, Florence ch. and so.	223 03
		South Hadley Falls, Cong. ch. and	
		so. 87.16; 1st Cong. ch. and so.	118;
			205 16—436 34
		Middlesex county.	
		Auburndale, Cong. ch. and so., in	
		part,	818 55
		Cambridgeport, Prospect st. ch. and	
		so.	11 33
		Concord, Cong. ch. and so.	14 79
		East Somerville, Franklin st. ch. and	
		so. m. c.	10 78
		Everett, Cong. ch. and so.	40 00
		Holliston, 1st Cong. ch. and so.	123 08

VERMONT.

Addison county. Amos Wilcox, Tr.	
Bridport, Cong. ch. and so., to const.	
Mrs. S. M. FLETCHER, H. M.	100 00
Bennington county.	
Peru, Cong. ch. and so.	10 20
Caledonia co. Conf. of Ch's. I. A.	
Caledonia, Tr.	
Barnet, Cong. ch. and so.	17 00
Lamoille county.	
Stowe, Cong. ch. and so., add'l,	1 50
Orleans county.	
North Craftsbury, Cong. ch. and so.	5 13
Rutland co. James Barrett, Agent.	
Fairhaven, N. R. Reed, 10; Levi	
Reed, 8; F. Shepard, 8;	16 00
Washington co. Aux. Soc. G. W.	
Scott, Tr.	
Barre, 1st Cong. ch. and so.	22 50
Windham co. Aux. Soc. C. F. Thomp-	
son, Tr.	
Windham, Cong. ch. and so.	56 50
	228 53

Lexington, Hancock ch. and so.	40 00
Newton, Elliot ch. and so. m. e.	31 09
Reading, Old South ch. and so.	3 00
Sherborn, 2d Cong. ch. and so.	23 00
Waltham, Trin. Cong. ch. and so.	29 28-1,141 88
Middlesex Union.	
Ashby, Cong. ch. and so.	24 50
Fitchburg, Rollstone Cong. ch. and so.	53 00
Groton, Union Cong. ch. and so.	129 25; D. A. 10;
Lunenburg, Cong. ch. and so., with prev. dona., to const. Rev. W. H. Dowden, H. M.	30 00
Stowe, a friend,	5 00
Westford, Cong. ch. and so.	15 75—267 60
Norfolk county.	
Dedham, Allin Evan. ch. and so.	163 29, m. e. 65 65;
Jamaica Plain, 'ent. ch. and so. m. e.	21 00
West Roxbury, South Evan. ch. and so. m. e.	16 50—266 44
Old Colony Auxiliary.	
Wareham, Cong. ch. and so.	124 38
Plymouth county.	
Middleboro, 1st Cong. ch. and so. m. e.	15 98
Worcester co. North.	
Winchendon, 1st Cong. ch. and so. 27, m. e. 15;	42 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Berlin, Cong. ch. and so.	28 85
Oxford, 1st Cong. ch. and so.	25 00
Shrewsbury, Cong. ch. and so.	61 00
West Boylston, Cong. ch. and so.	88 80
Worcester, Union ch. and so. m. e.	179 62; Old South ch. and so. 40;
Worcester co. South Conf. of Ch's.	219 62—418 27
William R. Hill, Tr.	
Blackstone, Cong. ch. and so.	8 85
Grafton, E. N. Force,	5 00
Uxbridge, 1st Evan. ch. and so.	50 00—63 55
—, a friend,	100 00
	5,373 16
Legacies. — Hadley, Thomas West, add'l, by Parsons West,	50 00
Lanesboro, Clarrison Briggs, by Jas. L. Briggs, Ex'r,	581 97
—, a friend, deceased,	450 00—1,081 97
	9,454 18

RHODE ISLAND.

Providence, Beneficent Cong. ch. and so. m. e. 61.57; Pilgrim Cong. ch. and so. 22;	90 57
Westerly, Cong. ch. and so.	18 00
—, a friend,	10 00—118 57

CONNECTICUT.

Fairfield county.	
Bridgeport, 1st Cong. ch. and so.	10 00
Danbury, 1st Cong. ch. and so.	60 00
New Canaan, Cong. ch. and so.	109 80
Southport, Cong. ch. and so.	196 60
Trumbull, Cong. ch. and so.	20 75—397 15
Hartford county. E. W. Parsons, Tr.	
Canton Centre, Cong. ch. and so.	55 10; Azubah Shepherd, 10;
East Windsor, Hezekiah Bissell, to const. S. T. Bissell, H. M.	100 00
Hartford, Centre ch. and so. 960.10;	
Pearl st. ch. and so. 585.96;	1,548 05
Kensington, Cong. ch. and so.	70 00
Simsbury, Cong. ch. and so.	1.0 00
South Windsor, 2d Cong. ch. and so. 31.50; a friend, for the debt, 5;	26 50—1,807 65
Litchfield county. G. C. Woodruff, Tr.	
Litchfield, Cong. ch. and so. 210, m. e. 60.30;	260 30
Milton, Cong. ch. and so.	15 00
New Preston Village, Cong. ch. and so.	18 00
North Canaan, Cong. ch. and so.	32 00
Washington, Cong. ch. and so.	196 40—521 70
Middlesex county. John Martin, Tr.	
Durham, Miles Merwin,	5 00
Maddestown, 1st Cong. ch. and so.	24 50; J. F. Huber, for Madura, 1;
	25 50—3 50

New Haven county. F. T. Jarman, Agent.	
Birmingham, Cong. ch. and so.	78.97, m. e. 29.62; G. W. S., to const. Rev. C. F. Bradley, H. M., 100;
Mount Carmel, Cong. ch. and so., to const. Dea. Joshua Carpenter, H. M.	208 59
New Haven, Church in Yale College, 292.63; North ch. m. e. 5.70; 1st ch. m. e. 7.51; 8d ch., Mrs. Nicholson, 50; College st. ch., add'l, 3;	100 00
West Haven, Cong. ch. and so. m. e.	438 84
New London county. C. Butler and L. A. Hyde, Trs.	15 85—758 28
Bozrah, 1st Cong. ch. and so.	19 21
Lebanon, 1st Cong. ch. and so.	73 00
Lisbon, Cong. ch. and so.	7 10
Mohegan, Cong. ch. and so. m. e.	13 53
Mystic Bridge, Cong. ch. and so.	47 55
Norwich, 1st Cong. ch. and so. (of wh. from L. A. Hyde, with prev. dona., to const. Mrs. HARRIET S. Hyde, H. M. 50), coll. 207 45, m. e. 25.15; Broadway ch. and so., coll. 447.39, m. e. 24.12;	702 14—873 53
Windham county. Rev. H. F. Hyde, Tr.	
East Woodstock, Cong. ch. and so.	22 00
Hampton, 88.49 from Cong. church of this place in October Herald, was entered in Middlesex County.	
Plainfield, 1st Cong. ch. and so. 57.95, m. e. 32.08;	77 63—90 63

NEW YORK.

Antwerp, Cong. ch. and so.	12 00
Brockport, Summers Hubbell,	10 00
Buffalo, Westminster Presb. church,	5 00
Candor, Cong. ch. and so.	21 00
Franklin, J. H. P.	1 00
Keeseville, Cong. ch. and so.	25 00
Morish, Cong. ch. and so.	34 80
Napoli, 1st Cong. ch. and so.	5 00
New York, William C. Hunter,	10 00
Orwell, a friend,	1 00
Oswego, S. B. Ludlow,	5 00
Penn Yan, Charles C. Sheppard, to const. C. S. Patterson and C. C. Sheppard, 2d, H. M.	250 00
Rochester, Plymouth ch. and so.	105.85; a friend, 25;
	180 85—510 15

NEW JERSEY.

Orange, 1st Valley church annual coll.	221.65, m. e. 30.61; syst. cont. 100;
	352 27

PENNSYLVANIA.

East Smithfield, Cong. ch. and so. m. e.	25 00
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OHIO.

Bellevue, S. W. Boies,	5 00
Cincinnati, Mrs. Jonathan Bates,	20 00
Cleveland, Heights Cong. ch. and so.	63 00
Delavan, 1st Welsh Cong. ch. and so.	40 00
Granville, Mrs. A. G. Merrill,	10 00
Kent, Cong. ch. and so.	26 00
Lebanon, Melissa Holbrook,	10 00
Oberlin, 2d Cong. ch. and so.	64 20
Yellow Springs, Jr.,	10 00—253 20

INDIANA.

Ontario, Cong. ch. and so.	5 00
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ILLINOIS.

Bushnell, a friend,	14 34
Chesterfield, Cong. ch. and so.	16 75
Chicago, Plymouth ch. and so.	18 00
Crystal Lake, S. S. Gates, to const. MARY C. GATES, H. M.	100 00
Dundee, Cong. ch. and so.	16 43
Lafayette, Mrs. D. J. Hurd,	2 00
La Harpe, Cong. ch. and so.	9 90
Lewiston, William Proctor,	100 10
Lincoln, S. F. Eager,	5 00
Peoria, Cong. ch. and so.	98 00

Princeton, Cong. ch. and so. 100 00
 Wataga, Cong. ch. and so. 21 00—601 12

MICHIGAN.

Allegan, 1st Cong. ch. and so. 20 00
 Detroit, 1st Cong. ch. and so., with
 previous dona. to const. Mrs. E. M.
 Clark, Mrs. H. D. Kitcher, Miss
 C. Crossman, and John Blackader,
 H. M. 10 00
 Richland, 1st Presb. church m. c. 2 00
 Romeo, Cong. ch. and so. 98 50—128 50

MISSOURI.

California, Cong. ch. and so. 8 00
 Monticello, Cong. ch. and so. 1 25
 St. Louis, Pilgrim ch. and so. 62 33
 Syracuse, Cong. ch. and so. 2 00—68 58

MINNESOTA.

Marino, 1st Cong. ch. and so. 2 50
 Minneapolis, Plymouth ch. and so. 17 40—19 90

IOWA.

Atlantic, Cong. ch. and so. 12 80
 Chester, Cong. ch. and so. m. c. 17 80
 Clay, Cong. ch. and so. 8 50
 Colesburg, Cong. ch. and so. 11 20
 Council Bluffs, Cong. ch. and so. 17 80
 Denmark, Rev. H. K. Edson, birthday
 gift, 50 00
 Gilman, Cong. ch. and so. 5 00
 Green Mountain, Cong. ch. and so. 40 00
 Preston, Cong. ch. and so. 4 65—167 75

WISCONSIN.

Beloit, 1st Cong. ch. and so. 71.44; a
 friend, 4; 75 44
 Burlington, Cong. ch. and so. 7 00
 De Soto, Cong. ch. and so. 1 87
 Milwaukee, Spring st. Cong. ch. and so. 81 11
 Oakfield, Cong. ch. and so. 18 50
 Sterling, Cong. ch. and so. 1 87
 Trempealeau, Cong. ch. and so. 20 00
 Viroqua, Cong. ch. and so. 8 96
 Wheatland, Cong. ch. and so. 1 87—211 12

KANSAS.

Wabaunsee, 1st Church of Christ, 10 00

NEBRASKA.

Lincoln, L. 5 00

OREGON.

Portland, 1st Cong. ch. and so. m. c. 8 00

DAKOTA TERRITORY.

Ascension ch. 6.05; Good Will ch.
 4.47; Long Hollow ch. 1.23; Maya-
 san ch. 7.25; 19 00
 Yankton, Cong. ch. and so. 20 00—39 00

FOREIGN LANDS AND MISSIONARY STATIONS

China, Tungcho, Rev. C. Goodrich, 18 80
 Germany, Friedrichsdorf, Coll. in Young La-
 dies' school for Japan, by Jos. Neesima, of
 Andover, Mass. 5 00
 Holland, Rotterdam, Mrs. Schuurmans, for
 the new church at Diarbektir, 28 40

MISSION WORK FOR WOMEN

FROM WOMAN'S BOARD OF MISSIONS FOR THE
 INTERIOR.

Mrs. Francis Bradley, Evanston,
 Illinois, Treasurer. 4,123 80

MISSION SCHOOL ENTERPRISE.

MAINE.—Farmington, E. Marden, 10c.; Otis-
 sold, Cong. s. s. 4; 4 10
 NEW HAMPSHIRE.—Candia, Cong. s. s. 26;
 Lancaster, Cong. s. s. 80; Newcastle, Cong.
 s. s., for Satara, 5.25; New Ipswich, Child-
 ren's Fair, 2.50; 78 75
 VERMONT.—North Craftsbury, Cong. s. s.
 5.87; St. Albans, Mrs. John Smith, for
 teacher at Ahmednuggur, 50; Swanton,
 "Cheerful Helpers," 8; 68 87
 MASSACHUSETTS.—Ashby, Cong. s. s. 10 00
 CONNECTICUT.—Woodhaven, Cong. s. s. 5 08
 NEW YORK.—Lockport, 1st Cong. s. s. 30 00
 NEW JERSEY.—Montclair, Cong. s. s., for
 support of a boy at Harport, 30 00
 ILLINOIS.—Aurora, Maria D. Dyckman, 5;
 Primary class N. E. Cong. s. s. 5; Chicago,
 May and Henry Flak, 1.04; Oak Park, Cong.
 s. s., for pupil in Bantse Agen y, 25; 36 02
 IOWA.—Elk River, Cong. s. s. 3 00

256 37

Donations received in October, \$21,337 28
 Legacies " " " 1,081 97

\$22,419 25

Total, from Sept. 1st to Octo-
 ber 31st, 1873, \$39,846 51

FOR WORK IN NOMINALLY CHRIS-
 TIAN LANDS.

VERMONT.

Brattleboro, Cent. ch. and so. 133 92
 Springfield, Cong. ch. and so., in part, 86 50—170 42

MASSACHUSETTS.

Boston, Park st. ch. and so. 50 00
 Fitchburg, Rollstone, ch. and so. 17 00
 Gliberville, Cong. ch. and so. 3 12
 Hatfield, Cong. ch. and so. 45 55
 Holyoke, 2d Cong. ch. and so. 8 00
 Longmeadow, Ladies' Benev. Society, 20 00
 New Bedford, North Cong. ch. and so. 42 14
 Newton, Eliot ch. and so. 208 90
 Norton, Trin. Cong. ch. and so., by
 Mrs. E. B. Wheaton, 50 00
 Salem, South ch. and so. 161 00
 South Deerfield, Cong. ch. and so. 20 43
 Springfield, a thank-offering, 500 00
 Uxbridge, 1st Evan. ch. and so. 40 65
 Wakefield, Belia S. Bliss, for schools
 in Italy, 2 00
 Westfield, 2d Cong. ch. and so. 60 42
 West Newbury, D. L. Goodrich, 5 00—1,224 11

CONNECTICUT.

Bridgeport, 2d Cong. ch. and so.,
 add'l, 25 00
 Colchester, Cong. Sabbath-school, 2 80
 New London, 1st Eccles. Society, 153 84
 New Milford, Henry Ives, 10 00—190 44

NEW YORK.

Westmoreland, Cong. ch. and so. 7 00

WISCONSIN.

Beloit, 1st Cong. ch. and so. 8 00

Received in October, \$1,594 97

Total for Nominally Chris-
 tian Lands, from Sept. 1st
 to October 31st, 1873, \$2,308 65

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17
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